The Christian Century

A Journal of Religion

The Church and Political Action

By Reinhold Niebuhr

The Faith of T. S. Eliot

By Edward Shillito

Dillinger

An Editorial

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August Survey of Books

Nineteen of the Season's Publications Reviewed by W. E. Garrison, E. T. Buehrer, J. M. Versteeg, Winifred L. Chappel and others

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Calendar of Coming Events

Aug. 1-20. General conference, interdenominational, Northfield, Mass.
Aug. 4-11. Interdenominational young people's conference, Stony Brook, L. I.
Aug. 5-12. Southern Baptist foreign mission conference, Rudgecrest, N. Car.
Aug. 6-9. First institute of rural recreation, interdenominational, Willoughby Lake, Vt.
Aug. 6-13. Seattle Y.M.C.A. volunteer workers, Seabeck, Wash.
Aug. 6-17. Baptist assembly, Camp Wyoba, Wyoming.
Aug. 7-16. Florida Baptist assembly, Deland, Fla.
Aug. 7-19. Florida Baptist state assembly, DeLand, Fla.
Aug. 8-12. Fourth quadrennial convention of religious education, Evangelical church, Riverview Park, Cedar Falls, Ia.
Aug. 10-19. Winona Bible conference, Winona, Ind.
Aug. 11-18. Conference on religion, Y.M.C.A. Park, Lake Couchiching, Ontario, Canada.
Aug. 13-20. West Washington young people's conference, Seabeck, Wash.
Aug. 13-24. Episcopal "School of the Prophets," Evergreen, Colo.
Aug. 14-17. Assembly of women preachers, Chadron, Ohio.
Aug. 14-28. Leadership school, Lake Junaluska, N. C.
Aug. 19-26. Northern New England school of religious education, interdenominational, Durham, N. H.
Aug. 20-26. Friends western yearly meeting, Plainfield, Ind.
Aug. 21-24. Evangelical brotherhood, Milwaukee, Wis.
Aug. 22-26. National Y.P.C.U. convention, Lakeside, Ohio.
Aug. 24-27. Florida state Christian Endeavor convention, interdenominational, Tampa, Fla.
Aug. 24-Sept. 2. Camp meeting, Ocean Grove, N. J.
Aug. 25-Sept. 3. Annual institute of the Brooklyn north district Epworth league, Jamesport, L. I.
Aug. 27-Sept. 2. General conference of the German Baptist churches of North America, Milwaukee.
Aug. 30-Sept. 2. National council of Methodist youth, Chicago.
Sept. 4-6. New Hampshire ministers' institute, Geneva Pt., Lake Winnepesauke, N. H.
Sept. 10-12. Disciples of Christ convention, Colorado Springs, Colo.
Oct. 4-15. General conference, Evangelical church, Akron, O.
Oct. 5-7. Teachers union conference, Netcong, N. J.
Oct. 5-10. Annual meeting, woman's home missionary society, Harrisburg, Pa.
Oct. 6. Sunday school teachers recognition day.
Oct. 8, 9. Metropolitan missions training institute, Rutgers Presbyterian church, New York City.
Oct. 10-14. Methodist sesquicentennial, central celebration, Baltimore, Md.
Oct. 12-14. Fellowship of reconciliation conference, New Haven, Conn.
Oct. 16-18. Pennsylvania Baptist state convention, Scranton, Pa.
Oct. 16-21. International convention, Disciples of Christ, Des Moines, Ia.

NRA MEMBER U.S. WE DO OUR PART

The CHRISTIAN CENTURY

August 1, 1934

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In This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

PUT your critic on your payroll. It is an old dodge and it has worked before. Mr. Will Hays is now trying to work it again. He has engaged, so The Christian Century is informed, Mr. Charles N. Lischka to go to Hollywood and be the associate there of Mr. Joseph Breen, head of the so-called Hays censorship department. The salary mentioned is $6,500 a year. Who is Mr. Lischka? He was until recently connected with the National Welfare council of the Roman Catholic church—the organization back of the potent Legion of Decency drive. He was dropped from that organization because of lack of funds. His personal integrity is unquestioned. Apparently the thought in Mr. Hays' mind was that if his office should employ Mr. Lischka the Legion of Decency might be content with the assurance that it has one of its own ambassadors in the inner circle of the motion picture industry. The game certainly worked—for a while—with other church organizations. One recalls regretfully the cases of Dr. McFarland and Mrs. Emrich of the Federal council of churches and of Mrs. Winter of the Federation of women's clubs. Will it work again? Possibly. Church organizations are notoriously naive. But there is a chance that the leaders of the National Catholic Welfare council are more sophisticated than their Protestant brethren, or at least are not above learning from their experience. They may resent such an obvious attempt to influence their actions. If so, Mr. Hays and his employers may have to invent a new game. They may even have to give us better pictures.

Mr. Hays Plays an Old Game

California Reverts To Forty-Nine

WHILE the strikes in various centers—Minneapolis, Seattle, Huntsville, Alabama, to mention only a few—have been growing more serious, and a sudden strike of Chicago stockyard workers coincided with the hottest day on record for that city, the tension at San Francisco was definitely relieved by the complete abandonment of the general strike which had been not only threatened but technically initiated. Following the disavowal of it by the A. F. of L., the local unions voted not to cooperate, and the dockworkers, in whose interest the whole trouble began, were left to fight their own battle. The sudden swing of opinion away from the general strike was partly due to the successful representation of it as a promotion of alien radicals. There was doubtless some truth in this, for certainly the most conspicuous advocate of it was an Australian who was called a communist though he denies that he is one. But this was not enough to justify the lawless attacks that were promptly made on communist headquarters at various points around the Bay. California's ancient tradition of vigilance committees as the first resource in any time of social unrest, or as the most satisfying method of blowing off emotional steam at a moment of excitement, is a tradition that dies hard. What is sometimes called the most sophisticated city in America preserves, in this respect, the psychological characteristics of the frontier days when every third man on the street wore his trousers tucked in his boots and when gold dust and nuggets were a common medium of exchange. Start a bit of excitement about almost anything—a crime of notable atrocity, or a strike, or a visitation of radicals—and this part of California at once goes forty-nine.

Give the Nation the Facts About Liberia!

THE British government has just published a report on conditions in Liberia which, in the words of the liberal Manchester Guardian, constitutes "virtually an appeal to the United States to suggest a remedy." No copies of this report are yet available in this country, but the Guardian states that it contains a carefully documented description of conditions of "atrocious misgovernment." The pity of the case—if the charges are true—is that the American public still knows next to nothing about the issues at stake, so that it has no interest in supporting the government in demanding a program of reform. Even the Negro press, which shows a natural interest in Liberian affairs, gives evidence of receiving most of its information from biased and untrustworthy sources. The United States has a

moral responsibility for conditions in Liberia which is not solely a consequence of the historical origin of that Negro republic. Liberia represents not only one American "solution" for the Negro problem; it represents one of the most ambitious efforts ever made by a portion of American big business to exploit the natural resources of another part of the earth. America needs to know, therefore, if the Liberian government is corrupt and if it has been reducing the Kru native tribes to virtual slavery, to what extent the American rubber monopoly is mixed up in both those facts. It needs to know exactly what the conditions are that have made the League of Nations advise that the country be administered jointly by officials appointed by the league and by Liberia. And it needs to know how far the interests of the Liberians and of humanity will be protected if that plan is put into effect. There are places in this country where considerable information about Liberia can be obtained. The Foreign Policy association is one of them. But what is needed is a complete and authoritative statement from President Roosevelt, or his duly accredited representatives. After that is forthcoming, Americans of all colors can be counted on to awaken to an intelligent interest in securing Liberian reform.

Hitler's Prospects and Hunger Cards

HITLER told the reichstag, in his impassioned speech of self-defense, that if the economic opposition of other nations continued to imperil the economic outlook of the reich, German technicians and inventors would spring into the breach to reverse the working of normal economic processes. To the eye of the outsider observer, economic conditions in Germany would seem to have reached a point where it is high time that these miracle-workers were beginning to spring. The gold reserve behind German currency has now practically disappeared; it is under 2 per cent. Import quotas have been progressively whittled down until during this month of August German traders are allowed to import only 5 per cent of what they bought in August, 1930. Exports went down to a new low level again in June, and the further drastic decrease of imports insures that they will go even lower. Thyssen and the Ruhr industrialists may feel happy over the way in which Hitler has smashed the labor unions and made them masters of an undisguised industrial feudalism, but what value will there be in power over their workers if they have no markets in which to sell their goods? Meanwhile, an agricultural crisis which may have more immediate human effects is forming. Partly from natural causes such as are operating in other countries, and partly as a result of import restrictions, an acute food shortage impends. Potatoes, a staple of German diet, are already being rationed. The government is setting fixed—not minimum, but fixed—prices for grains and fodder. A system of forced deliveries has been imposed on farmers, almost a copy of that in Russia. Food cards and quotas are plainly indicated for next winter. How much popular following can Hitler continue to command after the breadlines begin to form again? And how long will Thyssen think it worth supporting a regime that is losing its popular following?

New Aspects of the German Crisis

SMALL in itself, the change in German student leadership which it produced makes the recent student riot at the University of Göttingen an event of importance in estimating the extent to which Hitler has surrendered to social conservatism. No class in Germany supported the nazi revolution with more fanatical loyalty than the university students; especially those from middle-class homes. And as university classrooms turned brown there arose a general demand on the part of the reich students' organization—inevitable under any honest interpretation of nazi principles—that the old aristocratic duelling corps be suppressed, or forced to join the brown-shirt student body. After the events of June 30, however, the old fraternities stopped opposing the demands of the rank-and-file nazi students passively. The riot at Göttingen was the first indication of their intention of resisting nazi regimentation openly. It was followed almost immediately by a similar riot at Bonn. And that was followed by intervention by the government minister of education, who dismissed from their posts the *führers* of the two principal student organizations, both brown shirts, and installed a leader who can be depended on not to interfere with any of the prerogatives of the old fraternities. Aside from this triumph of social reaction in student circles the past week has seen little change in the political or social situation in Germany. The tenseness remains; the mounting lack of faith in a censored press has opened the way for a succession of wildly sensational, but unfounded, rumors of further "purging" massacres. As the days pass, however, it becomes increasingly likely that the next major test which Hitler must face will be economic.

Regimentation Becomes Petty Tyranny

SINCE the terror of June 30 nazi regimentation has gone to new extremes in Germany. Here are some reasons for recent arrests culled at random by the Associated Press from provincial newspapers in that unhappy land. "Remarks about Hitler, spreading rumors, derogatory remarks about the government, saying 'Hail Moscow,' stating that Propaganda Minister Göbbels was married to a Jewess, insulting local storm troop leader, alleging that Jews are badly mistreated, suggesting that storm troopers are heading Germany toward war, criticizing government measures, depreciating the government's work creation plan, remarks about the nazi party, asserting that convicts art at the head of the government." Heavy fines or sentences of several months in prison or both were meted out to those who thus exercised freedom of speech. It is hard to believe that Germany will much

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longer submit to such petty tyranny. This is dictatorship reduced to an absurdity.

Toward a Christian Mode of Burial

NOT for a long time has The Christian Century printed an article which has produced as immediate and generally favorable a response as that by Merrill F. Clarke, "Instead of a Funeral," which appeared in the issue of July 4. Most of the articles in these pages elicit comment from readers, but occasionally there is one which so evidently says something that many have been trying for a long time to say, that the editorial mail immediately begins to overflow with messages of approval. Dr. Clarke's article was of that sort. The reception accorded it proves that there is widespread dissatisfaction—that is almost too weak a word—over the way in which Christians take leave of their dead. Human sensibilities and Christian teaching are alike subjected to intolerable strain by many current funeral customs. A host of people desire something different, and we confidently expect that the discussion initiated by Dr. Clarke will lead to other and equally helpful suggestions. In the meantime, the ultimate in funeral horror would seem to have popped up in last week's news dispatches. From near Binghampton, New York, there comes word that a cemetery, anxious to offer the bereaved the very latest thing in service, has been fitted up with ten powerful electrodynamic loud speakers, which will broadcast funeral addresses with sufficient amplification to make the words carry for two miles! If one could believe that this "advance" would be copied by other cemeteries, so that presently all our communities would be filled with cemeteries from which came bellowing forth the services over our dead, one would be justified in starting at once for an isle in the South Seas or a lodge in some vast wilderness.

The Rhythm of Fertility

OPPOSITION by Roman Catholics to the practice of birth control is subject to one important exception. The pope pointed to it in an encyclical two or three years ago when, after leveling unlimited condemnation against the use of any "unnatural" methods, devices or materials, he added that there was no objection to taking advantage of "times and seasons" of periodical sterility when the avoidance of conception was desired. The religious and ethical distinction seems a trifle thin, but it was doubtless a welcome assurance to many Catholics that there was at least one approved method, even if not a very reliable one. The press has recently given considerable publicity to a symposium of scientific opinions, chiefly but not entirely those of Roman Catholic physicians, asserting the validity of the so-called Ogino-Knaus "rhythm" theory. The studies and statistics which furnish the ground for this judgment have been prepared by the Latz foundation, a Chicago institution with Catholic antecedents devoted to investigation and promotion of "the natural birth control method." The details of the theory need not be reported here, though the press has given them quite fully. It seems to be the consensus of medical opinion that there is a "rhythm of fertility"; also that there are many exceptions to any statement of it that can now be formulated. The question still unsettled is how frequent are the exceptions. One physician (not Catholic) asserts that the theory's "apparent fundamental soundness promises a way to reduce the appalling number of criminal abortions, which are steadily and rapidly increasing." If it can do that, it will be a great blessing.

Drought Scorches "Roosevelt Luck"

THE worst drought in the history of the midwest and southwest has already produced a loss of hundreds of millions of dollars. The dry spring, which cut yields of small grain from 25 to 90 per cent, was succeeded by June rains which brought temporary relief. But now, from the Rocky mountains to the Mississippi valley, crop losses are mounting to unprecedented figures, thousands of cattle, hogs and sheep are dying from thirst and starvation, and the problem of providing food for millions of people is becoming acute in that part of the nation which usually provides the bulk of America's cereals and meat. This calamity has abruptly terminated government plans for price raising by creating artificial scarcity through crop reduction programs. Instead, it is confronting the administration with a natural scarcity which borders on famine. Seasoned political reporters say that the drought will have three effects on the political situation. It will enormously add to the already heavy load of relief, for these people who habitually feed the nation must themselves now be fed. This will make heavier the burden of public debt, weaken confidence and retard recovery. Second, it seriously affects Mr. Roosevelt's prestige. Where now is the fabled "Roosevelt luck" which has been no small factor in his favor? Third, there is the legitimate complaint against the failure of the brain trusters to leave a margin in their crop reduction estimates to care for an emergency like this. All of which adds up to trouble ahead.

Making It Easier to Borrow and Build

NO DOUBT there is room for a tremendous amount of renovation and modernization of dwellings before it can be said that the people of America are adequately housed, and the amount of labor required in the process would make a noticeable dent in the total volume of unemployment. Comment was recently made on these facts and their implications and corollaries. (The Christian Century, July 25, page 965.) The administration seems to be turning with renewed hope and zeal to its projects of public works and private housing as the chief elements in its recovery program. For the encouragement either of

private home-owners or of landlords to undertake new building or renovations, credit is an obvious necessity. The Fletcher law has been devised to meet that need. It enacts: first, the creation of a Home Credit Insurance association to insure small loans for building and modernization and to discount loans that have already been made, thus releasing the funds of private lenders for further use; second, the creation of National Mortgage associations to lend on mortgage security and to deal in such securities; third, the formation of a Federal Savings and Loan Insurance corporation to insure the deposits in mutual savings and loan associations and to exercise supervision over the same; fourth, the enlargement of the powers and functions of the Federal Home Loan bank. All of which means, in brief, that the government intends to make its credit available as freely as possible, and presumably upon the lowest possible terms and for long periods, to individuals who may in this way be induced to build new dwellings or repair old ones. But along with the possibility of getting a loan must go the ability to carry it and to pay it off sometime. It has been learned already that a low discount rate will not induce business men to borrow unless then can see some reasonable hope of making profitable use of what they borrow.

Dillinger

JOHN DILLINGER is dead, shot by agents of the federal government. The nation is relieved that this "public enemy number one" has reached the end of his career. It accepts the method by which that end was accomplished as a necessity imposed by knowledge of the character and record of the desperado. But the Dillinger story remains. It had been given a falsely romantic coloring before the outlaw's death; the press is doing its best, with mysterious tales of a "woman in red" and another feminine accomplice, to cast an added romance about the sordid death scene. In a few years it may be that a Dillinger myth will develop, comparable to the myths which now cling to the names of the James boys, Billy the Kid, and other desperadoes of the frontier period.

Editorially, a press which treated Dillinger, living, as a figure of international importance now generally tries to draw the lesson that "crime never pays." It is an obvious moral, and worth emphasizing in an hour when the enormous attention concentrated on the case might suggest to many thoughtless minds that, whatever its financial rewards, crime offers a quick road to vast notoriety. But if the day ever comes when some dispassionate, objective social scientist shall make a full study of John Dillinger and his career, the likelihood is that his conclusions will not be confined to the meagerness of the wages of crime. The Dillinger case is as much a commentary on the community as on Dillinger. If its end, as is now declared, displays the bandit's personal lack of foresight, almost its whole course displays the community's lack of social intelligence.

Without minimizing in the slightest degree the social menace which Dillinger became, and for which the agents of social order blotted him out, it might guard against complacency at his end if the community could be induced to look with some realism at the road by which he came to that end. To begin with, he started life with what America has generally assumed are the "advantages" necessary to insure an honorable and rewarding place in society. His heredity was good; his environment was that of the open country and outdoor life; he was continually, throughout his boyhood and youth, under the influence of the "character-forming agencies" of church, Sunday school and public school. Conditions inside his family circle were good. His mother died while Dillinger was still an infant, but a stepmother won his affection. His affection for his father seems never to have wavered; he recognized and took pride in the respect which the community accorded his family name; his relations with the other members of the family seem to have been uniformly good. In none of these relationships, so usually blamed by social diagnosticians for the warping of careers, can there be found explanation why the boy went the way he did.

As the boy entered his late teens he seems to have become something of a victim of the general aimlessness which sometimes settles on youth in a village. He graduated from high school, rated as a good student and a better athlete, and almost immediately married. The town offered little employment; the prospect could not have been very enticing of succeeding to ownership of a farm which his thrifty and hard-driven father could scarcely make yield a living. More and more, the young fellow was to be found "hanging around." There was a pool room; thirty miles away there were the facile excitements of a city; there was the village tough. The tough and young Dillinger became friends.

On a Saturday night in September, ten years ago, a grocer returning to his store after his regular Saturday night visit to the barber passed through the dark alley behind the church, a familiar shortcut. In the darkness he was set upon by two indistinguishable figures who demanded his money. The grocer resisted; there was a scuffle; a gun was discharged; the would-be robbers fled; the grocer, unharmed and unrobbed, went on to his store. Thirty minutes later Dillinger, then 21 years of age, entered a restaurant to ask whether the grocer had been hurt in the affray. As the grocer had, up to that time, made no report of his mishap, Dillinger stood self-revealed as a participant in the abortive hold-up. Together with his tough pal—who was ten years his senior—Dillinger was arrested.

The very elements which might have been expected to help the young man now operated to his disadvantage. His father, acting on the moral code which has ruled his life, counseled his son to make a clean breast of the whole affair, to plead guilty, and to throw himself on the mercy of the court. Dillinger followed his father's advice. Despite his previous unsullied record, despite his father's standing in the community, and it has been alleged despite a supposed understanding with the court, the youth was sentenced to from ten to twenty years for assault and battery with attempt to

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kill, and from two to fourteen years for conspiracy to commit a felony. Dillinger's accomplice pleaded not guilty. After his conviction he was sentenced, in the face of his bad record, to from two to fourteen years. At the end of two years he was paroled.

This is obviously the juncture at which society most needs to begin asking itself some questions about Dillinger. He had reached a point at which society had to deal with him in some way. What ends was it seeking to accomplish by dealing with him in the way that it did? Could it have been seeking to discipline him through punishment? If so, it certainly failed, for Dillinger came out of prison not cowed but defiant, regarding himself as unjustly treated—an inference not hard to understand in view of the disparity of treatment accorded him and his accomplice. Could it have been seeking reform? If so, that failed also, for his sense of injustice had made him a refractory prisoner, which contributed to the extension of his term behind the bars, where he met and learned the lore of as desperate a crew of hardened criminals as the nation afforded.

Whether it was because of his intractableness as a prisoner, whether because of his father's scruples against seeking the release of his son while he was serving a legal sentence for a confessed crime, or whether for other reasons still obscure, Dillinger was held in prison for nine years. A petition signed by most of the leading citizens of his home town, including the man who had been the victim of his amateurish hold-up, finally secured his parole, the governor being moved to some degree by knowledge of the critical illness of Dillinger's stepmother. A brother was waiting for Dillinger as he stepped out of the prison gates; despite the speed with which they drove home they arrived fifteen minutes after the stepmother's death.

From that point on the story is that of an embittered, cynical and desperate man. Convinced that the community had taken advantage of his own innocence and his father's naivete to inflict an undeserved vengeance upon him, he set out to take his revenge on the community and at the same time amass a fortune by methods which his education in the penitentiary had made known to him. It was as a gang leader, rather than as an individual gunman, that he became a legendary figure in the press. His first bank robberies were minor affairs in the world of crime, but after he had engineered the escape of ten of his former companions in the Indiana penitentiary, and after a group of these had proved ready to risk their own lives and kill a sheriff in delivering Dillinger from jail in Ohio, press, radio and screen seized upon this figure to create for a sensation-hungry public the picture of an outlaw of homeric proportions.

The rest of the story is quickly told. Dillinger, with that flair for drama which makes most of us, whether bishop or bandit, feel under the necessity of living up to our reputation, began more and more to handle his gang as though every move were being made for the films. The wooden pistol episode furnished the final touch that brought the contest between the gang leader and local police forces dangerously close to a complete loss of public respect for social authority. It was at that point, however, that a minor incident allowed the federal power to step in. In fleeing from Indiana after his wooden pistol had freed him, Dillinger crossed a state line in a stolen car. (Stolen, incidentally, from a sheriff.) It was for that act, technically, that federal agents took up his trail. Later, they had other reason to seek him after the killing of a federal officer in the storming of the gang's rendezvous in the Wisconsin woods last April. Less than four months after the federal government accepted Dillinger's challenge, the desperado was dead. He had made it abundantly clear that, when he and his gangsters came in contact with the law, it was a case of kill or be killed. The federal agents dealt with him on that basis.

What moral is to be drawn from such a sorry episode in contemporary American life? Perhaps a dozen, or two dozen, morals can be found. And perhaps the whole story is too confused, filled with too much bungling, to make any moralizing seem fully convincing. But it is hard to escape from feeling that, in the latter stages of his career, Dillinger became the perverted and lethal social menace that he was because of the incapacity of local police forces and because of his desire to measure up to a fictitious rôle that a sensation-seeking public had been assured fitted him. And in the earlier stages of his career it is almost equally impossible to evade the conclusion that society's own institutions fell down.

It would be futile to attempt here to apportion degrees of failure, and hence of responsibility for this social tragedy, to all the institutions that are involved. Of them all, however, our penology is probably most challenged. From the day young John Dillinger delivered himself into the hands of society's penal process with the words, "I am guilty," what was our penology trying to do with him?

VERSE

Death and Co.

AS penguins waddled, flapped their wings,
And watched the slaugter of their kind,
So men, entrapped by profiteers,
Know well, and laugh. God help the blind!

CARL S. WEIST.

Love and Life

LOVE is life;
Let die—
The very soul will mortify.

Life is love;
Let live—
'Twill the universe its fullness give.

Axioms how simple!
Yet so profound
They all of earth and heaven bound.

ALICE A. CHESTER.

The Church and Political Action

By Reinhold Niebuhr

FOUR years ago the Rev. C. C. Williams was sent by the home mission board of the Presbyterian church to a little congregation in Paris, Arkansas, with the distinct understanding that his ministry was to to devoted to the poor and underprivileged. Mr. Williams took that understanding very literally and championed the cause of the oppressed tenant farmers, the Negroes and the miners. As a result of his activities the presbytery of Fort Smith, Arkansas, was petitioned for his removal by a conservative minority in his church and it upheld the petition. Mr. Williams appealed to the Arkansas synod, which sustained the presbytery after a debate in which the merits of the case were not discussed but which dealt with questions of ecclesiastical law and procedure.

I know nothing about the case at first hand, though I am informed that Mr. Williams' political convictions are thoroughly grounded in his religious message and that the great majority of his parishioners are devoted to him. The charges against him were heresy, communism and neglect of church duties. It may be that Mr. Williams, like many radicals, is more honest than tactful. Since tact is a virtue which lies so near the vice of pusillanimity, indictments against pastors on that score must be weighed very carefully. At best judgments will be colored by agreement or disagreement with the message of the man. The charge of heresy is an easy one to make in Arkansas and that of communism is almost inevitable if anyone touches the sanctities of our capitalistic civilization. Williams' case will be appealed to the Presbyterian general assembly. While there is probably little chance of his reinstatement there is a possibility that he will maintain an independent ministry in Paris, supported by people in all denominations who are anxious that radical ministers should have an opportunity to relate the Christian message to the economic needs and the political attitudes of the disinherited of our nation.

Qualms of Church Leadership

Without wishing to pass any judgments on this specific case, it does offer a text for some thoughts on the problem of the church's relation to politics. It is a favorite conviction of church officials, both lay and clerical, that the church must stand above politics. They usually claim to be equally opposed to participation on the part of the clergy in either conservative or radical political activity. It is significant, however, that radical political activity usually furnishes the occasion for the condemnation of any political activity whatsoever.

Various reasons are advanced for this opposition. Sometimes it is maintained that the task of the church has no relevance to the political problem, either because it is believed that the church has a message of salvation which completely transcends every social and ethical problem or because the conviction is held that the church solves the political problem without touching politics by the conversion of individuals. Other leaders of the church are quite willing to touch the political issues but only from the vantage point of neutrality and with the object of offering services of arbitration. Others again believe in relating the Christian message to the ethical questions which arise in politics but insist that the church's criticisms of the political order must not be related to political criticisms and programs.

Untenable Positions

Not a single one of these positions is fully tenable. Even the purest religious message must relate itself to social ethics if it is a message about the word made flesh and deals with the needs of human beings rather than disembodied saints. The idea that individual conversion will change social systems and correct basic social injustices flowing from the specific organization of a given society rests upon almost pure confusion. It is as foolish as the faith that good kings can make monarchy palatable and just when history has made monarchy anachronistic.

The pretension of the church to neutrality is of even less value than the state's similar claim, if the total religious community does not have some congregations in which the interests of the poor are definitely espoused. When individual congregations include both rich and poor in their membership the influence of the wealthy usually outweighs that of the poor. In moments of crisis the economic interests of their dominant classes invariably color their testimonies. It would be interesting to know whether in the recent San Francisco strike any large number of churches made good such claims of neutrality by an honest effort to interpret the causes which prompted labor to take this step and by a decent appreciation of the moral achievement involved in risking the livelihood of well-paid workers in order that poorly paid longshoremen might gain a better living. If the San Francisco churches followed previous examples they interpreted the strike from the standpoint of the natural and inevitable prejudices of the middle classes and declared it to be a revolutionary and unpatriotic threat against the public order.

All Interests Must Have a Voice

The total religious community can be impartial only if every specific economic interest and class is not only included in its membership but has the possibility of becoming articulate through church agencies. This means that there must be churches organically related to labor after the fashion attempted by Mr. Williams in Paris, Arkansas. All institutions, the religious no less than the secular, have a definite sociological locus. This locus determines their socio-ethical convictions, no matter how honest their religious aspirations. The fact that there are pastors who have political convictions

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far to the left of those of their official boards does not change this situation. A very able and courageous pastor may modify the political conservatism of his flock; but the number of pastors who really succeed in appreciably challenging economic conservatism through appeal to the Christian conscience is small, and will undoubtedly remain so. Able and honest preaching may create social attitudes of sympathy for the interests of other classes. But the most courageous ministry cannot make proletarians out of economically privileged groups nor alter the fact that politics involves the expression of and the conflict between social prejudices and convictions, determined by economic interest.

Many church leaders understand these facts quite well, but they still insist that the message of the church must not be involved in actual political controversy. They are quite willing that a minister shall condemn the unchristian aspects of the present economic order, but they are not willing that he shall participate in any activity which challenges the order politically. This insistence is partly derived from the shrewd recognition of the fact that political struggles are never purely ethical. As long as the "social gospel" in the American church expressed itself in terms of an ethical socialism which imagined that a vital Christianity could inspire a social action so pure as to obviate the necessity of political conflict, there was little understanding in our liberal and radical circles for these fears of the church.

Why the Church Fears Politics

But now that we know that new social orders are not built by pure ethical action, but by contests of power and interest in which the interests of the poor must be set against the rich, we are bound to have some degree of appreciation for these fears of the church. All political struggles are covert or overt types of social conflict, and the protagonists of the most righteous cause will reveal some of the sins which are peculiar to conflict situations and they will try to screen some of the perennial human sins by their devotion to a righteous cause. One need only attend a socialist party convention to realize that the socialist belief that all sin is essentially capitalistic, is pathetically untrue.

A church which combines a religious criticism of an unjust civilization with a political challenge of that system is bound to involve itself in the relativities of politics. So much can be granted to conservative church leaders. If therefore some of our radical Christianity drifts from a vague ethical socialism to a more realistic political socialism and still imagines that it can identify the message of the Christian gospel completely with the socialist cause, it is betraying Christianity. The Christian gospel can never be completely identified with or exhausted in any political program, no matter how necessary that program is to the cause of social justice.

But the recognition of this fact must not dissuade the radical church from intimate relation to political movements. The primary necessity for an overt relation between radical Christianity and the socialist and labor cause is given by the covert alliance between the conservative church and the interests of the privileged. A religious institution remains a human institution, whatever its religious pretensions and achievements. Its convictions are colored by conscious and unconscious adjustments to the prejudices of the world in which it lives. If the total religious community is to transcend the prejudices of any particular economic group, it can do so only by having an organic relation to opposing groups.

Living in Two Worlds

We do not expect the church to transcend occidental prejudices by pure religious imagination if it fails to establish intimate relations with the oriental world. Yet we expect a middle class church through pure religious idealism to transcend middle class political prejudices without a contact with labor. The church can be the body of Christ only if it has two feet, and one of its feet, at least, is planted in the world of the dispossessed.

Put in other words, the church cannot transcend the class struggle if it does not first espouse it and take it into its own life. Once it has done that it will have full opportunity to bring Christian insights to bear upon it and to mitigate its cruelties. The antagonisms of political conflict are assuaged not by insisting on non-violence, which supports the non-violent privileged in their self-righteousness, but by revealing the common humanity and the common sin in all human groups, so that pity and forgiveness will temper the animosities. Thus areas of spirituality will be discovered which actually transcend the world of conflict, even though the conflict will not be abolished. The conflict cannot be abolished in this mundane existence, so long as it is necessary to resist the strong in order to achieve justice.

If the church makes a premature effort to arbitrate or to abolish conflict, without affirming the interests of those who suffer from economic injustice, its ministries can always be exploited by those who are anxious to establish peace without justice. Indeed, there is a possibility that the church's anxiety about social peace springs only partly from Christian convictions and is always in part a rationalization of the fears and hopes of the classes who have what they want and are anxious that they be not challenged in their possessions by the dispossessed.

Political Action Necessary

The religious insights of the church and of Christianity are, in other words, not a substitute for political action, nor yet the basis for a specific type of neutral politics. The necessity of political action is given by the realities of a sinful world where sin must be held in check by balances of power and contests of interest. Perhaps the best proof of the need of political action is to be found in the very acceptability of ethical criticism which is not implemented by political threats.

A privileged community allows itself the luxury of all kinds of criticisms from its parsons, provided these criticisms do not threaten to change the order of things. No rich congregation worries overmuch about a sermon which declares that our present difficulties

are due to greed and that we must learn to be less greedy. It has a shrewd and almost unconscious understanding of the fact that such ethical and religious criticisms will hardly imperil the established order. Difficulty arises only if the moral critic asserts that our order of society unduly encourages greed and breeds injustice; and that a new order must be established upon the basis of a new presupposition.

The distaste of church leaders for the political activity of ministers is partly dictated by an honest anxiety about the compromises with Christian morality which the realities of politics require; but in part it is prompted by the same desire to avoid perils to the established order which prompts the secular leaders. The church as an institution is so deeply rooted in a contemporary social system that its responsible leaders —always with the exception of a few saints among them—are easily inclined to regard its life and health as dependent upon the life of the supporting civilization. It is therefore as necessary to resist the inclinations and honest prejudices of the leaders of the church as those of our industrial and economic overlords.

Alternatives Lacking

I do not claim that the combination of political activity and religious criticism is the only possible strategy. There may be methods of disentangling oneself so completely from a contemporary political and economic order that it is possible to level a vertical (religious) criticism upon it without at the same time participating in a horizontal (political) one. But short of asceticism, I confess that I cannot find any methods which do not lead to confusion.

At any rate, some of us have chosen the way of combining Christianity and politics. We have done so only after much searching of hearts and will, I hope, persist in our purposes whatever the consequences. Whether we are in local pastorates or in the central institutions of the church, we will face increasing difficulty as the social struggle becomes more acute in America. Whether the church will bear with us is not yet certain. Previous history is no guarantee of future possibilities, because the social struggle was not sufficiently obvious and acute to test the temper of the church or gauge its ability and willingness to come to terms with it.

The church has a right to make one demand upon us, and that is that we prove by our lives, convictions and actions that we understand the profundities of the Christian message enough to know that socialism or any other political program is not a substitute for Christianity, or a receiver in bankruptcy for a bankrupt Christianity. This is a test which is legitimate from the standpoint of the church and the interests of Christianity and one which, unfortunately, some of our social radicalism cannot meet. The religious convictions which informed our social liberalism and radicalism in America were frequently too attenuated before the present crisis arose to maintain themselves against the passion of new political convictions.

In exchange for this test we promise also to put the church to a test. We will be careful to inquire into the honesty of the religious convictions which prompt its opposition to radical politics. We do not make accusations of conscious dishonesties. But knowing something about human nature, we will always be anxious to know to what degree the economic prejudices of some governing board—usually comprised of typical business men—have colored and determined opposition to us. The church and its leaders may make honest mistakes without being under the pressure of economic interests. But most of our mistakes have elements of sin mixed with them; and the particular peril of the established church is to be held in too intimate an embrace by the established order.

The radical portion of the church has both the right and the duty to inquire with critical scrutiny into the sources of opposition to a program of a radical politics, provided we scrutinize our own forces and make sure that we engage in our political activities informed by a passion to establish economic justice as a symbol and approximation of Christian love and by an understanding of the inherent limits of politics in relation to the higher aspirations of the human spirit.

The Faith of T. S. Eliot

By Edward Shillito

SADLER'S WELLS is a new theater, which in its very name carries forward the traditions of the past, a large handsome theater not far from the Angel at Islington. It was there I saw near the end of May "The Rock," a pageant-play devised on behalf of the forty-five churches fund of the diocese of London. This in itself did not promise anything with a thrill in it. But those of us who saw this play can report something new in the history of the drama as it may be used in the service of the church. All the stagecraft of these times was called to help in the new call to rise and build temples for the Lord.

The convention is simple and yet admirably fitted to its purpose. Cockney workmen are beginning upon the foundations of a new church. They meet with opposition and discouragement, but to their rescue come the invisible workers of other ages. They see visions of the past and they have solemn words to comfort and strengthen their hearts from the Rock, who is also called the Watcher, the Stranger, the Witness, the Critic:

> He who has seen what has happened
> And who sees what is to happen.

There is also the chorus, who speak as the voice of the church of God.

It is in the words of the chorus that the faith of T. S. Eliot, who wrote them, can be discerned. To write of the music by Mr. Martin Shaw would have been a pleasant task, but it is of the words of the poet I wish to write. Mr. T. S. Eliot is too great a thinker and poet to be treated carelessly. There is in his work "the beauty of incantation." The words are meant to be declaimed. But even for those who read them they

have a singular beauty and an elevation of thought which makes them worthy of their theme.

It may be recalled that hitherto Mr. Eliot's poetry has not been easy to understand; in "The Rock" no one can fail to know what this poet believes. He describes the climate of thought in the midst of which he lives. He has traveled far and sees many things in his pilgrimage. He sees the church rising in the midst of a tragic scene:

> Our age is an age of moderate virtue
> And of moderate vice
> When men will not lay down the cross
> Because they will never assume it.

He sees men turning down ways which lead them nowhere; dreaming that they eat and certain to wake to find their souls empty. The pride of man in his discoveries; his pathetic search for distraction in his amusements; his failure to know the beauty and peace of this earth; the weariness of men who turn from God; all these things are chanted with a mournful splendor, at times interrupted by a mordant satire.

What will be left of the suburbs?

> And the wind shall say: Here were decent godless people:
> Their only monument the asphalt road
> And a thousand lost golf balls.

And there are terrible things to report of man's weariness of God.

> Men have left God not for other gods, they say, but for no god; and this has never happened before
> That men both deny gods and worship gods, proposing first Reason,
> And then Money, and Power, and what they call Life, or Race or Dialectic.

Then redshirts and blackshirts come upon the stage, but the chorus says:

> There seems no hope for those who march in step.

This is a saying which is worth pondering. There are indeed many ways in which man sets out to be the saviour of men. But he fails and must always fail. No prophet in ancient times spoke more despairing words than this poet. And always we hear the cry of man dispossessed, of man who suffers because there is no community and there is no community because there is no temple. As an undertone we hear the cry of the unemployed: "No man hath hired us."

The church must be building, building, building its temples to be the visible reminder of the human holding the earthly and lesser lights which tell of the invisible light.

For with the defiance of a living faith Mr. Eliot tells of the incarnation of the son of God.

> There came, at a predetermined moment, a moment in time and of time,
> A moment not out of time, but in time, in what we call history; transecting, bisecting the world of time a moment in time but not like a moment of time,
> A moment in time but time was made through that moment; for without the meaning there is no time, and that moment of time gave the meaning

It is to give this incarnate Lord to the world that the church lives; for his sake it builds, because he is not the Lord of the spirit of man only—

> Visible and invisible, two worlds meet in man;
> Visible and invisible must meet in this Temple;
> You must not deny the body.

They who build for his glory must remember that in every moment of time two worlds cross. They must not have false hopes; they must take no thought of the harvest, but only of the proper sowing. They must not cherish facile hopes. For Christ did not promise the peace of this world to the children of light.

The church must repent and its children must make perfect their will. That is the chief matter. Then in the very center of the world's life it must give its witness to its Lord and offer him to men. He is, for this poet, as for all true poets when they deal with the spirit of man, the Lord who seeks man.

> Though you forget the way to the Temple,
> There is one who remembers the way to your door:
> Life you may evade, but Death you shall not.
> You shall not deny the Stranger.

For these reasons he urges the men of faith in London to build. In the unseen world there is no temple; but here men must build an altar to the invisible Light.

Much of pity there is in this singer:

> We are children quickly tired;
> Children who are up to the night and fall asleep as the rocket is fired;
> And the day is long for work or play.
> And the Lord is pitiful to us, in a world confused and dark and disturbed by portents of fear.

But we can hope from him who has given us the lesser lights to remind us of the greater light and who has so ordered it that darkness reminds us of light.

Much more might be gathered from this play. It is unlikely that all Christian people will accept this reading of the sorrow and the tragedy, of the hope and the divine comedy of our days, but no reader with any seriousness in him will put it down without the inward assurance that this poet has had a burden laid upon his soul to declare to his own generation.

He has seen a generation lost because it has lost the word. Blind because it will not have the light; losing community because it has lost the secret of fellowship. The building of the church will be a sign to this people. It is a word of defiance which goes to the sound of the trumpet. In this world as he sees it there is always the church and the world and the heart of man shivering and fluttering between them.

> Choosing and chosen,
> Valiant, ignoble, dark and full of light
> Swinging between Hell Gate and Heaven Gate
> And the Gates of Hell shall not prevail
> Darkness now, then
> Light,
> Light.

There is the note here for which we have waited. The sound of the silver trumpet. It comes from the Catholic company, and I am not of their number, but when I heard it I could have wished myself among them.

AUGUST SURVEY OF BOOKS

Insect, Lamb or Lion?

ALEXANDER THE CORRECTOR: THE ECCENTRIC LIFE OF ALEXANDER CRUDEN. *By Edith Olivier. Viking Press, $2.50.*

WHOEVER has happened to think, within the last hundred years, that since there is a "Cruden's Complete Concordance" there must sometime have been a Cruden, or to wonder what sort of man it was who produced that laborious work? He was a queer little Scotchman who lived most of his life in London (1699-1770) and earned his living for fifty years as a proofreader. For a time he had a book shop, and even enjoyed for a while the honor of being "bookseller to the queen." Three times he was confined for lunacy—maliciously, it seems—and even his friends were forced to admit that he was "not quite right in his head." His eccentricities may have bordered on insanity, but it does not appear that he ever crossed the line. He was social, gentle, generous, and always competent in handling his finances. What made him peculiar was his extraordinary combination of piety, literalistic biblicism, naïveté, human sympathy, meddlesomeness, courage and unwearied persistence. Persistence is too weak a word. He had the irrepressible and impertinent pertinacity of an insect plus the simplicity of a child. He was a pure and gentle lamb who was determined to be the watch dog of the morals of the British nation. This, of course, was after he had acquired a certain fame from his Concordance—the compilation of which took him only about a year, but occupied him so completely that year that his book-selling business almost died of neglect.

As he went on correcting proofs by night and trotting around London by day, fussily trying to censor and purify the manners and morals of the metropolis, he began to call himself "Alexander the Corrector," in whimsical allusion to his two occupations. Then he conceived the fantastic notion of getting such an office created by act of parliament and receiving from the king a roving commission to detect and arraign the immoral wherever found. He asked no salary. I suppose he conceived of himself as a sort of privateer, bearing letters of marque and reprisal against the profane and ungodly. Failing to secure royal or parliamentary sanction, he took the road on his own responsibility as a one-man Watch and Ward society, an eighteenth century Anthony Comstock. The sin against which he directed his sternest reproofs was that of defiling the sabbath by the pernicious practice of walking for pleasure on Sunday afternoons. Against this heinous offense he campaigned in Oxford and Cambridge and at the fashionable watering-places. And the funny thing about it was that people liked him. Even the most sinful of the sabbath-breakers, who often tried to play practical jokes on him and always found that he turned the trick on them, could not help liking him, and some of them abandoned their evil ways—at least until his back was turned.

Besides, he had no luck in love, and he was never nearer to real lunacy than when he was pursuing a wealthy lady whom he had never met, as indefatigably and irrepressibly as he did everything else, with insistent demands that she marry him because it was the Lord's will.

But the heroic quality of his eccentricity was shown in his successful effort to save the life of a young sailor who had been condemned to be hung at Newgate for some trifling offense. He had never heard of the boy until two days before the date set for his execution, and every sensible person told him it was impossible to do anything in that short time. They all said it was too bad; the crazy little Correcter said it must be stopped. And he got it stopped—got him a reprieve at the last moment, got a commutation of his sentence, fed him and clothed him from his own scanty resources, nursed him and other prisoners in the foul Newgate prison through a period of infectious disease which drove every doctor and attendant out of the place, and covered London knee-deep with tracts and pamphlets denouncing the prison conditions—as well as profanity and sabbath-breaking. He had a courage greater than that of a lion. He dared to do the dangerous thing, to attempt the impossible, and to make himself ridiculous. You can't laugh at a man like that, no matter how funny he is.

And that's the forgotten Cruden who compiled Cruden's Complete Concordance. Dickens never created a better character.

W. E. GARRISON.

Revolution on a Hair Trigger

THIS BEWILDERED WORLD. *By Frazier Hunt. Frederick A. Stokes and Company, $2.75.*

FRAZIER HUNT is a journalist who has been everywhere, has seen everything, and knows everybody. He has recently completed another trip across the world, and this book is the record of his observations. He tells here of the common problems that the nations face, the common enemies that they have to overcome, and the tools each has at its disposal to carry on its struggles. Japan, Manchuria, China, the Philippines, Siam, India, Turkey, Italy, Germany, France, England, Russia and the United States come within the range of his journalistic view, and he attempts to analyze their bewilderment. Russia alone remains "unbewildered," and thrills him with her "ideas on wings."

"It is a large order," writes Mr. Hunt, "to attempt to draw a picture of the world. And it is even more difficult to try to catch the beat of its heart. . . . But to me it is no longer a great world—and I have felt the rhythm of its pulse. . . . I have flown over much of its land surface. . . . I have steamed down many of its rivers and sailed the seven seas. I have broken bread with its people—its lowly people who are daring to dream of better things for themselves. . . . I have talked to most of their leaders, and I have found many of them strangely out of tune with the dreams of these little men. I am hoping that somehow or other I can put into words the pictures I have of this little world, and that I can translate its murmurings I have heard—the muffled cries for new rights and better chances."

In the above words the author states his own purposes, accurately, and it is only fair to say that he makes good his promise to the reader. He does seem to catch the heartbeat of the world, and hear the "muffled cries for new rights and better chances." He is a friendly reporter with an expert eye for hidden facts. He is moreover a shrewd political observer, something of a philosopher, better than an amateur economist, and a genuine humanitarian. Among the common enemies of mankind he lists the following: The world war, the world depression, the privately owned machine, unemployment, armaments, nationalisms, economic imperialism, capitalism, world struggle for trade and markets, color prejudices, struggle for land, religions, greed, hate, fear, et cetera. Among the tools with which the world must conquer them he names: Youth, swift communications, failure of the old regimes, our economic interdependence, new America's dream of human rights, and the limitless hope that comes from Russia. Says he, the "ideas on wings" that are blowing out of Russia, into China and across the world, will do their work until the old era of Nationalist-

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democratic-capitalist domination will have been brought to an end.

There is no doubt that Russia intrigues Mr. Hunt. He was one of the first Americans to enter this great country during the days of revolution. He had an unexpectedly friendly reception, and he has been a friendly reporter ever since. He speaks of singing soldiers, and of swarms of students with notebooks and brief cases making drawings for a greater Russia. He even manages to say that despite a still hard and crushing dictatorship "seventy-five per cent of the people have the government they want and are willing to struggle and fight to carry out the great plans and dreams of the future." Mr. Hunt is guilty of another confusion, and equally serious, when he somewhat naïvely compares the methods, objectives and achievements of Soviet Russia with those of the New Deal. He weakens the argument of his entire book by failing to observe the irreconcilable distinction between the controlled and regulated capitalism of the New Deal and the complete destruction of private capitalism under the soviets. He undoubtedly sees the distinction, for he often speaks of the inevitable doom of capitalism, but he does not see it with sufficient clarity and conviction to emphasize the deeper issues that are at stake.

Nevertheless—and this is the merit of Mr. Hunt's observations—he sees clearly and unmistakably the revolutionary possibilities throughout this bewildered and restless world. There is no telling what a sudden mass movement in this or that nation may accomplish within the next generation. Everywhere there is obvious a vague groping for more rights and greater opportunities. Everywhere there is a clamor for radical and intelligent leadership. This book can be cheerfully recommended, therefore, as a sound and intelligent appraisal of world unrest, and as a sort of revolutionary weathervane to show which way the winds are blowing.

EDWIN T. BUEHRER.

God Does the Best He Can

THE CONCEPT OF A LIMITED GOD. *By Rannie Bell Baker. Shenandoah Publishing House, Washington, D. C., $3.00.*

ONLY the philosophically initiated will move easily through these pages—and the linguistically adept, since the author naïvely quotes French and German to her readers. The book appears to have a threefold purpose: to clarify the confusion about the term "limited" when applied to deity; to present and evaluate the major theories of God's limitation; to give the author a vehicle for the advocacy of the views she holds. She achieves the first of her purposes. That greatest and most original of American personalists, Borden Parker Bowne, once averred that philosophy is chiefly a disease of words. Rannie Belle Baker has made that discovery too. She seeks to bring sense into the family about that word "limited." Occasionally she has Horace's trouble: in striving to be precise she becomes obscure. But not often. Broadly speaking, the line of demarcation runs between those who think of the divine limitation in terms of harmony and those who think of it in terms of hindrance. Is God limited for the sake of effectiveness? Or is he limited through defect? Limitation *for* the best; limitation *of* the best; limitation *in* the best. On these, all the changes are being rung in this day. Only that scintillant scholar, Edgar Sheffield Brightman, would stand up in meeting to say that, so far as God is concerned, the limitation *of* the best is *for* the best. The others generally regret to report that God cannot do the best, having in or about him something that cramps his style. They offer the dubious consolation that the God who cannot do the best is doing the best he can. All these, and many other facts, justly fall under the concept of a limited God. This the author makes abundantly clear.

She is also to be credited with achieving the third of her purposes. She is a personalist, not of the Rashdall-Brightman type, but of the McConnell-Ward-Tennant type. The first part of the book is designed to give her a running start toward bringing home her point. Beginning with the observation that the outright monist does not have the concept of a limited God to worry about, she shows why the personalist is bound to be concerned about the problem. She makes the journey from monism (the all of reality is a one), by way of pluralistic personalism (the all of reality is a many), to monistic-pluralistic personalism (the all of reality is a one-and-a-many). The bulk of the book goes to the discussion of those who adhere to "an irrational, derogatory limit applied to God," and those who are content with "a rational, self-imposed limit applied to God." No doubt is left as to the proposition to which she is dedicated. She casts in her lot with the latter. She is throughout a consistent personalist, for whom God is of another order than the many who are his creation; for whom the finite self has its own experiences and thoughts, which are not God's; for whom the knowing process is a cooperating one between minds.

But she does not equally well accomplish the second of her purposes. Take the review of Brightman's position. She devotes more pages to him than to any other. She speaks of "the maze of the metaphysics of Brightman." The present reviewer has had occasion to read all, and review several, of Brightman's works. He does not find himself in agreement with his view of God. But he is unable to report the discovery of any "maze." Would that all writers wrote as lucidly as Brightman! You have but to be able to read good English to know precisely what he stands for. He does not hide his candle under a bushel of phrases. One is at a loss to know why she misses his major points. This lady has a mean way of referring to personalists and *true* personalists. Need one delay to add that those who agree with her are true? Those she disagrees with say the right thing "when the personalist mood is upon them"; an adroit way, this, of bowing the rest of their views out of the universe of personalism! There is also the astounding piece of information that "only two philosophers are confessedly exponents of God as limited in the sense of checked." One wonders if she ever reads the University of Southern California's outstanding publication "The Personalist," or whether she has ever heard of Montague.

Nevertheless, the book is worth reading. If the spirit of the last page had been dominant in the other pages, all three of her purposes might have been realized. As it is, the book falls short of greatness, but by no means short of value.

JOHN M. VERSTEEG.

Germany's Debt to Judaism

JUDAISM, CHRISTIANITY AND GERMANY. *By Cardinal Faulhaber. The Macmillan Company, $1.50.*

CARDINAL FAULHABER, archbishop of Munich, preached five sermons during the Advent season of 1933 in which he took by the horns the bull of nazi anti-Semitism in so far as it proposed the detachment of Christianity from its Hebrew origins and the substitution of Germanic paganism. In the first three he spoke of the religious, ethical and social values of the Old Testament; in the fourth, of Christ as the link between the two Testaments; and in the fifth, of the important part that Christianity has played in the formation of German civilization and the worthlessness of the old Teutonic paganism in relation to German culture and nationalism. It was a strong argument based on competent scholarship. His Eminence was a professor of Old Testament for eleven years in the Universities of Wurzburg and Strasburg.

Perhaps it was only the limitation of the field of his discus-

sion which makes it appear that his opposition to anti-Semitism is rather theological than humanitarian, as when he says: "When antagonism to the Jews of the present day is extended to the sacred books of the Old Testament and Christianity is condemned because it has relations of origin with pre-Christian Judaism . . . then the bishop cannot remain silent." And again: "Antagonism to the Jews of today must not be extended to the books of pre-Christian Judaism." From this it might seem that justice to Jewish literature is more important than justice to Jews. In another connection, however, the cardinal says that "love of one's own race must not lead to the hatred of other nations." This is something, but one looks in vain for any bold demand for good will, or even cold justice, to minorities within the nation.

Thirty Days of Reality

I WENT TO PIT COLLEGE. *By Lauren Gilfillan. Viking Press, $2.50.*

IMAGINE the impressions of an inhabitant of some distant planet where three square meals and a bath each day are not considered luxuries, but taken for granted, should that visitor, a petite yet spirited slip of a girl, suddenly find herself stranded amid the squalor and misery of a western Pennsylvania coal camp at nightfall with no place to sleep, a college degree worthless in terms of work or food, a typewriter, an open and enquiring mind not overly burdened with abstruse and abstract economic theory, and one has a general idea of Lauren Gilfillan's well written account of her matriculation and month's study in that economic hell which she entitled "I Went to Pit College."

There, in "Avelonia," a cluster of coal-grimed shacks, a bitter three-cornered industrial conflict was in progress. The participants were the coal operators, the old line United Mine Workers, and the communist controlled National Miners Union. The latter organization seemed to have the greatest interest in the welfare of the workers in that ruthless war game in which undernourished men, women, and children were helpless pawns.

Miss Gilfillan spent the first night with the Konnecheck family who were "scabs." She collected money for the strikers on the streets in Pittsburgh, ate in the relief station, stood in the picket line, moved in with the Kollers, went begging for food from farmers, rolled her own cigarettes, fought vermin, and got bugs in her hair. The Konnecheck boys took her down into the mine dressed as a boy. She attended a trial in which fanatical young communists were railroaded to prison. Shirley, a Jewess who headed the Young Communist league, and who was aflame with a passion for social justice, accused her of being a dilletante and labor faker, saying, "You're the kind of person I want to see killed!"

The author even passed one horrible night in Seldom Seen, a degenerate dive, sleeping with a prostitute, and barely avoided getting her throat slit by a razor in the hands of a jealous half-crazed Negro wench. Finally, after she was publicly condemned and ostracized as a capitalist spy, she departed with typewriter and notes, telling faithful Johnny as gently as possible that although he had fallen in love with her, he could not accompany her back into that other world of baths, books and three meals a day.

Much as her candor must be praised in relating the experience, there remains a feeling that she did not exactly play fair with Johnny, who was kicked out of the Young Communist league because he stood up for her. Her attitude in this instance was too much that of the disinterested scientist observing the reactions of a guinea pig struggling desperately for light and life within an air-tight chamber.

However, had Smith college been coeducational and the reviewer Miss Gilfillan's classmate, vintage of 1931, he would have undoubtedly considered her an interesting though naïve date. Moreover, this fault is really trifling in comparison with the virtue of the work in its entirety. Nothing is withheld. Everything is told with simple and stark directness, yet with beauty and power. As a weapon against class exploitation this book is worth more than a whole library of weighty tomes on political economy because it appeals not only to the intellect but also to the senses.

ISAAC STANLEY.

Social Insurance

INSECURITY: A CHALLENGE TO AMERICA. *By Abraham Epstein. Introduction by Secretary Frances Perkins. Harrison Smith and Robert Haas, $4.00.*

"I HAVE no apology to make," says the author, "for the partisanship with which I may be charged. . . . This book frankly advocates social insurance as a feasible means of social security. . . . If the student of social problems is worth his salt he cannot assume calm aloofness." In these words Abraham Epstein nails his flag to the mast.

Even if his earlier studies of unemployment and old age had not marked him as an able worker, if his record as director of the Pennsylvania commission to investigate old age pensions, his three years of study in Europe and America under the Social Science Research council, his present leadership of the American Association for old age security did not endorse him as qualified to speak, this book, comprehensive yet trenchant, abundantly documented but so ably edited that no verbiage befogs the issue—this book would make him the outstanding American authority in the field. Nothing since Rubinow's "Social Insurance" published in 1916 approaches it.

The sober words of Secretary Perkins' introduction indicate the importance of the problem: "Unemployment, sickness, accident, old age and death manifest themselves in terrible individual experiences and create social conditions which call for immediate solution. . . . Material distress and deterioration of human values grow at a greater pace than the preventive measures we take."

The book opens with a section on the nature of our insecurity and the need for a remedy. "Nostrums and antidotes" and "haphazard" possibilities are analyzed. Conditions in other countries are shown. The philosophy and workings of various forms of social insurance are carefully explained. Finally, after more than six hundred pages of ably marshalled material, the book closes with a convincing Q.E.D. Insecurity does challenge America.

Some might be disposed to rate more highly than he does the possible service of a planned economy and a long time program of public works to take up the slack of unemployment—and it is only fair to say that he does see worth in these. But he finds them utterly inadequate, and dangerous because unthinking people tend to hope too much in them, and unscrupulous people urge them simply to befog the issue. All in all the book is to be very highly recommended as honest, able, and rockribbed as to documentation, statistical evidence and factual material.

When Religion "Takes"

TEACHING RELIGION TODAY. *By George Herbert Betts. The Abingdon Press, $1.25.*

DOES Billy, exposed to *a* religion in the classroom, embrace a personal religious experience? In the church school he may be informed, amused, disturbed or bored. When is he

inspired? There is the rub. How can a teacher use the Bible to awaken in the boy the quality of social questing that gave rise to the Bible? Can God be a subject of discussion and thereby a revealing power in the participating youngster? What relation may be established between the Galilean carpenter of the remote yesterdays and the figure of faith whom boys and girls are taught to honor as Lord and Savior? What latent religious resources are there in the every-day social contacts of youth? How may they be articulated and appraised? Rather than academic questions, these center in the most important projects of the Christian cause. They furnish religious education its challenge and task.

These inquiries are not unfamiliar to George Herbert Betts. His facile pen has helped many anxious teachers of religion to define their problems more clearly. In "Teaching Religion Today" the author restates his position with freshness, clarity and enthusiasm. No reader ever doubts what Betts means nor questions his devotion to evangelical values. This text will prove popular with lay readers in the churches. It speaks their language and meets their queries with forthright answers. It even suggests blue prints for superior teaching and tests of genuine religion. The book takes a strictly confirmative approach to the Christian faith.

The more critical reader may feel that Betts's book leaves something to be desired in answer to the issues that are raised. Profound subjects simply stated to meet the interest range of the lay reader may not do justice to all the facts that are involved. Is this not true in such statements as: "Jesus gave us the Christian religion"; "Upon the great fundamentals about Jesus and God rests the whole of our religion"? As anxious as the author is to escape the Herbartian emphasis upon a knowledge content that characterizes so much of our church school teaching and to make religion experience-centered, it is doubtful if he accomplishes his purpose. When one affirms that "religion cannot exist without belief in certain ultimates . . . certain infallibles," and proceeds to devote most of his effort to indicating what a teacher can offer children concerning the nature and character of God and of Jesus and the Bible rather than how a leader can release the child to pioneer in his problematical world and establish his own content of religious faith, is he not claiming that knowledge rather than loyalty is the primary power in Christianity?

STEWART G. COLE.

Hard Facts About Steel

LABOR AND STEEL. *By Horace B. Davis. International Publishers, $2.00.*

A LATE book in the Labor and Industry series, edited by Labor Research association, earlier volumes of which describe the coal, lumber, textile, automobile and silk industries. This is one of the best of them, but comparisons are invidious when all are so competent and useful. Radical in economic philosophy, holding that the only way out is the clean sweep, the building of a new world in which the industry studied will have its assigned place, the authors yet draw their figures and many of their facts from conservative sources—government reports and studies by accepted economists.

It is characteristic also of the series that the authors consider themselves unready for the job until they have worked in the industry themselves, or have lived with it in other intimate fashion. Horace Davis has done both, and back of that lies fine scholarship of a more formal nature. When you finish this book, if you read it all—but even an hour with it, if you can't do better, will open a big new door—you have the complete story of steel.

Who works in steel? The answer is here—number, sex, nationality, color, when and where. What are the hazards these workers endure that they may barely live and that an industrial society may have its base? Wages in steel are commonly believed to be high. In fact, for the unskilled they are actually less than the average for industry as a whole and they are subject to misery-bringing cuts and deductions. "The seven-shift week," to alter which the church once took a vigorous hand, is here again—or yet. In spite of the boasted "safety first" program of steel, work-accidents are common, often severe, often gruesome—for instance, burns from molten steel. There is the too-much-work of long hours and the too-little-work from unemployment and part time. There is "the vanishing job" as the machine supplants the man. Especially there is industrial feudalism expressing itself in company towns, a variety of company "services," company-paid deputies, so that the steel worker is often almost a vassal to an almost liege lord.

For besides the steel workers there are in this industry the steel barons: "The officials of the U. S. Steel Corporation have more arbitrary power over the lives of more families than do the rulers of some independent nations"; and "Profits have been the main consideration governing policy not only on points of engineering, but on disease prevention, wages, hours, lay-offs and conditions in the plants." There are three illuminating chapters on this phase of the industry, one on how the feudalism works, one on the steel trust and its doings, another on profits —and they are big ones, including profits from war preparations. For steel is the chief stuff in the making of armaments, and steel barons among the chief of sinners in the munitions racket.

These chapters might be a climax. But they are not. The books in this series are tracts addressed to workers with the deliberate intent of enlisting them in fighting unions. So Mr. Davis ends his book with the story of steel workers organizing. It is a serial, as yet unconcluded. Since the book appeared there have been sporadic strikes here and there in the realm of steel—in Ohio, Pennsylvania, Alabama, Kentucky and other states. There are threats of a general strike which may ramify out into coal, iron, automobiles. For it has become evident that the NRA cannot cope with the steel barons. It's up to the workers to force their hand at some perhaps not too distant Runnymede.

WINIFRED L. CHAPPELL.

Two Newspaper Men

BEHIND THE DOOR OF DELUSION. *By "Inmate—Ward 8." The Macmillan Company, $2.00.*

DARE TO LIVE. *By Gerald Breitigam. Falcon Press, $2.00.*

ODD BOOKS to be connected together in one review, are these two. The only reason for so doing is that both books are wr tten by newspaper men. Both have held important positions with the press. Both have seen

> . . . the dirt
> And all that spawn and die in it.

But here the likeness ends, for "Inmate—Ward 8" experimented widely but not wisely with life, until, as he says, "Kindly friends sent me here to break up my lifelong chumminess with Old John Barleycorn." As the feature writer on a metropolitan daily he had been quite successful, but nightclubs with their "wine, women and delirium tremens" found him at last given up for dead until one of the women—"Constance"—rescued him from death and his friends committed him as mentioned above to the hospital for the insane. In this book the reader comes to know the quirks of mind, the hopes and hopelessness, the grim comedy and the stark tragedy of those minds with but a single thought—the day when they shall "get out."

We get a glimpse of specific personalities, some of whom are perfectly sane but who were "proved" incapable by relatives with an eye on their money. He tells us of the cruelty of ignorant lawmakers who legislate against straight-jackets and force the attendants to use drastic and often cruel methods to quell cases of "fits." It is a sorry story of a brilliant mind laid low by constitutional alcoholism.

"Dare to Live" is a book worthy of its title, for here is a newspaper man of long experience who, having seen much of life, chose the beautiful and that which makes character. There is a sound underlying philosophy in these pages, indicating that the author himself has dared follow his own suggestions. There are no guaranteed recipes for success, but there are practical suggestions as to how to find happiness and the full development of personality. Here is a sermon from the press covering ethics, self-knowledge, leisure and work, health both individual and social, the status of woman, and virtues in general, that every person could well use. Ministers could well read this book and place it on the "loan shelf" for their members and friends. Particularly those who are discouraged with the battles of life will find these pages heartening.

In a very real sense both men tell the same story—that the values of life are found in worthy pursuits, and in keeping a complete control over oneself. Perhaps the folly of the one and the resultant suffering is as valuable as the ripe wisdom and wholesomeness of the other. At any rate, if a young man or woman reads both there can be no suspicion that the cards are stacked by the moralizers.

O. R. Warford.

Salvation by Dogma

Christianity and the Modern Chaos. *By William George Peck. Morehouse Publishing Company, $1.00.*

THIS little volume comprises four lectures delivered at the College of Preachers, a gathering of the clergy of the Episcopal church in Washington, D. C. The author is rector of the Church of St. John the Baptist, Manchester, England. Mr. Peck, or Father Peck as Bishop Rhinelander calls him in the introduction, discusses "The Flight from Dogma," "Beyond Morality," "The Social Pandemonium" and "The Church and the New Society."

Broadly stated, the thesis of the book is that the basic doctrines of Christianity furnish the only ideals and assurances adequate for "the restoration of the bewildered soul and the broken society." With this every thoughtful Christian will agree. The distinctly spiritual and Christian emphasis in the discussion is a wholesome tonic to the flabby and half-hearted compromise in much modern interpretation of the Christian ideal. And yet it must be confessed that Father Peck stresses historic theology rather at the expense of an emphasis upon the broad and basic Christian idealism which finds its source directly in the life and teachings of Christ. Perhaps he would hold that it is only in what he refers to as "dogma" that this basic idealism finds clear formulation. But at this point many of us would be unable to follow him, theologian and thorough churchman that he is. For experience has shown that the maintenance of dogmatic standards and the faithful administration of the sacraments have so often gone hand in hand with indifference to, or at least inactivity in the face of, social injustices; that loss of faith in the efficacy of dogma and even of the church itself has been the inevitable result. Father Peck bewails this, but he does not point out where the church has failed and how the church must reform itself before it can be a "center of cohesion" for social regeneration.

Many of the miseries of the modern world, he thinks, are due to the "rejection of dogma," and dogma means the doctrines of the Holy Catholic church. The usual dualism of traditional theology pervades the discussion—natural *vs.* supernatural, sacred *vs.* secular, religious *vs.* scientific. For him a naturalistic point of view means materialism. He cites the ethical doctrine of self-realization in its worst form—that of Nietzsche—and then throws it over as exaggerated individualism. He seems not to realize the moral earnestness with which many Christian sociologists are seeking solutions for the major problems of our group life today. But the great Christian ideal of the kingdom of God is held aloft and there is a wholesome emphasis upon spiritual values as our only hope of social redemption. All of which is not new but needs to be constantly reiterated.

Francis L. Strickland.

British Broadcasting

Radio Talks on Religion *(Second Series). Edited by Leonard Hodgson. Morehouse Publishing Co., $1.75.*

LECTURES on religion broadcast during the second half of 1933 by the British Broadcasting corporation on the general theme, "God and the World Through Christian Eyes," furnish the contents of this book. Twelve leading exponents, chosen from various ecclesiastical bodies, are the authors. Among others are Canon Raven of Cambridge and Rev. William Paton, editor of the International Review of Missions. Six lectures deal with "Man and his World." In this group the lecture, "Man and Civilization," is especially strong. Six lectures are arranged under the heading, "Christianity." The reader must make allowances for the fact that these are discussions actually presented over the radio, not elaborate theological treatises. Yet they are remarkably satisfying, considering their necessary brevity. Technical and philosophical terms are avoided. Their spirit is affirmative and constructive. That they were well-planned is indicated by the unity and coherence which run throughout. They would be too heavy in subject matter and manner of treatment for the American pulpit, even with the preacher present "in person." Their meatiness affords a pleasing contrast with much that we hear over the American radio in the name of religion. Perhaps the British system of radio support and control has its faults, but it also has its manifest advantages.

Rodney L. McQuary.

Books in Brief

Holy Wednesday: a Novel. *By Manuel Galvez. Translated from the Spanish by Warre B. Wells. D. Appleton-Century Company, $2.00.*

A brilliant and beautiful example of contemporary South American literature. A novel? Well, perhaps. More exactly, the story of one crowded day in the life of a priest. Most of it is the record of the confessions that he heard, of what passed in his mind as he heard them, and of his own titanic struggle with temptation—not a base or gross temptation but his heart-hunger for a normal human life instead of the lonely and isolated life of a priest who seemed, and really was, a saint. The story makes confession seem a most salutary practice for everyone concerned except the priest. It is equally marked by deep insight and artistic restraint.

The Blonde Countess. *By Herbert O. Yardley. Longmans, Green & Company, $2.00.*

Major Yardley is the man who wrote "The American Black Chamber," dealing with the secret service and the detection of spies during the war. We are told that "congress passed a special act to prevent the publication of the sequel" to that book,

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so the major put the sequel in the form of fiction—against which there is no law. One scarcely needs to be told that the blonde countess was a fascinating and dangerous lady.

WHEN HALF GODS GO. *By Frank Kingdon. The Abingdon Press, $1.50.*

Scientific history shows that there is a continual war on between movement and inertia. In the mind of man it is this movement—which is growth to some—which constantly is on the search for the new. Man is creative. Dr. Kingdon shows in this book how the creative mind operates in art, science, philosophy, history, and religion. In society, movement is that interaction between individualism and social control. To the individual, freedom is the highest ideal—and freedom is a kind of movement. The social pattern changes. Ideas change. God changes and yet God does not change when we let the half-gods of the past go and accept this new God who is the creative spirit of his world. Creation is his self-expression. One of the most interesting chapters in the book is that which deals with the problem of suffering. "Suffering is part of the price we pay for having a spark of the divine life within us." Suffering is not inconsistent with creativeness. This is, indeed, a highly original piece of writing.

PATERNOSTER SHEEN. *By W. Douglas MacKenzie. Harper & Brothers, $1.00.*

These sermons have the quality of rugged strength, and indicate a preacher who has won his way through scholarship and experience to a faith that is not tossed to and fro by every wind of doctrine. It is good to read after such a man, one who understands the modern mood, who sympathizes with those who face spiritual confusion, and yet who can stoutly and ably defend the historic faith as adequate for today. In so far as the medium of the sermon permits, here is solid argument; but beyond strong argument here are the affirmations which every minister realizes that people hunger after. Several of these sermons might not appeal to the average congregation. Such a one as "The Upward Calling" is for any congregation and must have had both eloquence and power in the pulpit. Incidentally, most of the texts are from Paul, and there are some excellent studies of the great apostle's mind.

MODERN AMERICAN PROSE. *Edited by Carl Van Doren. Harcourt, Brace & Company, $2.75.*

Selections from the works of sixty contemporary American writers are here assembled under competent editorship, with a biographical sketch of each. There is enough of it (900 pages) to give room for a fair sample of each author, and the relation of bulk to price is alone sufficient to give the purchaser the pleasing sensation of having found a bargain. But there is more to it than quantity, of course. Readers can use it to fill in the gaps of their knowledge of living American writers, or find guidance for further reading. The chronological arrangements of the extracts affords some suggestions in regard to tendencies and developments. The largest single item, and almost the only one which is complete in itself, is the full text of the play, "What Price Glory."

LAMB IN HIS BOSOM. *By Caroline Miller. Harper & Brothers, $2.50.*

This is a Pulitzer prize novel, as everyone knows by this time. The honor was well bestowed. Out of the simplest possible materials—the thoughts and experiences of very poor and humble people in an isolated community in the south before the civil war—the author has woven a fabric of great beauty. It has the simplicity and the sensitiveness that belong to genuine art. There is something mysterious, not to say miraculous, about this matter of writing novels that are something more than just good. Many are called but few are chosen. People acquire a wide experience in life, observe men and things around the world, and make a prolonged study of the art of writing and then—*nascitur ridiculus mus.* And a young girl in a Georgia town goes through high school, marries a teacher, has three children, and before she is thirty writes a thing like this which not only goes to the heart of its subject matter but also goes unerringly to the hearts of those who read.

OUT WENT THE TAPIR. *By R. C. Ashby. The Macmillan Company, $2.00.*

Nice creepy story of murder, mystery and ghosts against a background of weird and eerie Welsh mountains and a six-hundred-year-old ruined abbey enclosing the bones of massacred monks. Among the personnel are two ghosts, one of whom (or which) is not liquidated by the denouement but remains permanently a ghost.

The Question Box

When did the idea arise among the Israelites that they were "the chosen people"? C. D. C., Prince Rupert, B. C.

MOST of the peoples of early times believed themselves to be the "chosen" objects of regard and solicitude on the part of the gods they worshiped. Just as their kings or chieftains were counted as leaders and protectors of their subjects, so each racial group owned allegiance to its particular deity. The relation of such a tribal god to his people was a matter of historic origin and development, and there were various ways in which that relation began and continued. But antiquity shows few if any exceptions to the custom of worshiping some god or group of gods as the exclusive objects of reverence for a special people. The deity thus honored was believed to provide his people with their territory, to insure their prosperity through the fertility of their land, their domestic animals, and their families. He was their leader in battle, and shared in the fortunes of his people, either good or evil. Therefore to secure his favor by offerings and devotion was a matter of importance to them. They were his selected and safeguarded subjects.

The nations that were the contemporaries of Israel all held this view of their relations to their gods. Assyrian, Egyptian, Babylonian and other ancient records are full of the praise of the gods who have given them victory, and secured for them by conquest the lands and possessions which were the objects of their pride and prosperity.

This must have been a very old belief among the Hebrews as among other peoples. It appears in the oldest traditions of the nation. The songs of Israel are the oldest of their literary remains. Among the earliest of these, much older than the peophetic writings, are the Song of Deborah and the Song by the Sea. In the former (Judges 5) the advent of Jahveh into Canaan from the wilderness is graphically described. He marches at the head of his people in the midst of portentous manifestations of power. In Habakkuk 3 the same picture is presented. The Song by the Sea is even more specific (Exodus 15). Here Jahveh not only brings his people through the sea and the wilderness but he plants them in the land which they are to inherit, and drives out the possessing nations before them. This is the constant note of Hebrew nationalism. It probably began with the nation's earliest consciousness of a measure of unity and power. The Hebrews were the "chosen" of their God in exactly the same manner in which other nations counted themselves the choice of their gods.

It was a part of their tradition that Jahveh had "promised" the land of Canaan to their ancestors, a tradition suggested by their actual conquest of the land, and their desire to justify that act of invasion and seizure, which, whatever its ultimate benefits to humanity, was no less an act of violence than any other invasion and seizure in history. Most early nations, and not a few later ones, have insisted that they were "chosen" by their gods for careers of power or benefit to the world, and that they were in some sense the most significant and valuable of mankind. Some have justified these claims. Among such peoples was Israel.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Bandits Menace China Workers

Missionaries of Many Churches Imperiled in Widely Scattered Sections—Study Missionary Training Needs

(Correspondence from China)

SHANGHAI, July 1.—The hazards and excitement of living in China are prominent at the moment. Bandits, pirates and a mysterious disappearance have kept us on the qui vive. Rev. Howard A. Smith, Christian and Missionary alliance, was carried off by bandits from Pengshui, Szechwan, on May 8. His wife and child were let off but he was kept for a ransom of $100,000 silver. At last report he was still in captivity. Bandits threatened a group of missionaries in a town in east central China with dire happenings unless they paid large sums. At midnight on June 15, Dr. J. H. Ingram, senior missionary of the American board at Peiping, was shot to death by robbers, who invaded his summer cottage in the Western hills 12 miles out of Peiping. In Fukien a Roman Catholic station was looted and a priest murdered by communists. Near Shanghai bandits tried to set fire to a Roman Catholic church and fired at the priest. There were rumors that the summer resort of Peitaho might be invaded by pirates. A crack coasting steamer was taken over by pirate-passengers near the mouth of the Yellow river and a group of Chinese and a number of foreigners carried off into the hills of Shantung. British naval forces and others got busy with the result that the foreigners were rescued in a comparatively short time, though the Chinese remained captives at last report.

* * *

China May Arm as "Defense Measure"

China can proceed to militarize herself within the terms of Mr. Roosevelt's peace proposal, namely, that the nations agree not to send their military forces outside their own border, thus rendering them actually "defensive." As the leaders of China see it they are victims of a violation of this very principle. They have been (and may be again) invaded. All their military plans are therefore purely "defensive." These plans might, it is true, include entering territories recently lost. They might even involve sending military forces to China's "Poland," the Inner, Outer and Hsingan Mongolias. Such moves would be deemed "defensive." While preparations to make these "defense" measures adequate are evolving China will be a good customer to makers of all sorts of munitions.

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New Problem for Churches

All this raises an acute problem for Christians interested in seeing China remain, or become, an effective factor in laying the foundations of world peace. Shall the Christians accept this latest intriguing peace proposal, admit the necessity of China's "defense" militarism, and soft-pedal reference thereto until all nations have agreed to confine their military forces within their own borders? Or shall they continue to seek to arouse a church, apathetic under existing conditions, to its Christian responsibility in bringing about a peace that will make political militarization a museum relic? This is a new angle on an old issue. I should like to hear a group of Chinese Christians discuss it.

* * *

Start Study of Missionary Training Requirements

In the midst of these swelling life hazards and these drifting mines a rigorous search for the ways of strengthening Christian leadership in China is getting under way. The problems of missionary and Chinese Christian leadership are being approached simultaneously. A small survey team is starting a study of the Chinese leadership situation in preparation for the more intensive digging thereinto that is to take place when Dean Luther Weigle comes to China early in 1935 for that specific purpose. For about 16 years the question of missionary training has received no attention nationally. The National Christian council has now appointed another committee on missionary training. Chinese leaders must, it is agreed, increase both in numbers and influence. Missionaries, it is admitted (except in some missions) must decrease numerically and learn how to wield influence in subordinate positions. But both need strengthening along the same lines. Their preparation must be more thorough. It must make both effective agents in social rebuilding. They must be equipped for a new program which is yet, speaking in the large, to be discovered. The main problem in training is the same for both.

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Changed Training Methods Needed

All this involves a radical change in the heretofore standardized conditions for missionary service. These were, first, that they entered a life service, and second, that all must master the Chinese language. The modern conditions are quite different. First, there is the short-term missionary and the visitor-expert who may be exempt from language study. Second, there is emerging a tendency to make the first term probationary for all. Studies have shown that the average length of a missionary's service has only been about ten years. Recent rapid withdrawals are reducing that average. Obviously even under the old conditions only a small proportion of those who started missionary service spent their life at it. A probationary term might, among other things, decrease this high turnover. It would also be a step toward securing the third group, which would be that of the permanent missionaries. Probationary and permanent missionaries would have to study the language. All classes should study, so far as possible, the culture and life of China. But it is evident that these new conditions of missionary service present the problem of missionary training in an entirely new light.

FRANK RAWLINSON.

Smaller Scotch Churches Growing

Assemblies of All Bodies Outside Established Church Plan for Extension of Parishes and More Clergy

(Correspondence from Scotland)

WHITLEY BAY, June 28.—The most significant thing about the smaller church bodies in Scotland is that they are not lagging behind the national church in the matter of church extension. The Church of Scotland at its assembly formally launched its scheme for £180,000 for 30 new churches, with £50,000 already in hand or promised. The assembly of the Scottish Congregational union, a small but growing denomination of 162 congregations and 40,000 members, was solemnly debating how it should raise £25,000 and whether now was an auspicious time to start when the union's treasurer interrupted the proceedings. "There is no use wasting time deciding how and when the money is to be raised. The thing to do is to start getting it now. I will give £50. Will anyone follow my example?" Three similar pledges were made at once, followed by five offers of £20 each. Smaller sums were called out from all parts of the assembly in such numbers that it became necessary to circulate sheets of paper on which members could write their names and addresses and the amounts promised came to £1,200 before the assembly closed its meetings. The Assembly admitted into the union the Knightswood church, whose building was dedicated last October in a suburb of Glasgow and which already has 437 members and has become self-supporting. A site will now be secured in one of the Edinburgh suburbs as well.

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New Churches and Increases In Ministerial Candidates

While the Congregationalists were meeting in Glasgow, the Scottish Episcopalians were gathered at Dundee. They, too, decided that church extension was the order of the day and at a luncheon raised over £2,000 toward a goal of £30,000.The next week Bishop Darbyshire laid the cornerstone of their attractive new church in Shettleston, Glasgow. The Continuing church (Presbyterian) meeting in Edinburgh announced that seven of its congregations had erected or purchased churches last year and that so much had been put into local building funds (£16,000) that the various headquarters funds had experienced a drop of more than £1,000. The Free church ("Wee Free") has not gone in for church extension, but at least its assembly reversed the action of its commission which had "suppressed" two flickering Highland congregations. The Assembly gave these congregations a further lease of life, and it also granted the petition of a Glasgow suburban congregation to be considered a separate charge. The Free church has more men training for its ministry than at any time in the last 20 years.

"Auld Lichts" Also Plan Expansion

At the closing meeting of the synod of the United Original Secession church (the "Auld Lichts," who have only 18 congregations in Scotland and three in Ireland) it was announced that the denomination now has more probationers than vacancies. Prof. Francis Davidson argued that the number of probationers was not a superfluity but an opportunity for extending the Secession church. If the money to support a policy of extension were forthcoming, he felt it would be the beginning of great things for the secession cause. After much discussion, it was agreed to initiate a policy of extension, and to settle several probationers in charges that had been pastorless.

* * *

Congregationalists Seek Stiff Liquor Regulations

What else is there to report about these smaller denominations? The Congregationalists unanimously passed a resolution objecting to the present method of testing a motorist under the influence of drink and punishing only cases of obvious drunkenness. They called on the government to issue alcohol warning cards to all motorists with their licenses, and to stiffen the law so that proof of drink having been taken a specific time before driving should constitute an offense, and that forfeiture of license for a period of not less than 12 months should automatically follow a first conviction for that offense.

* * *

Free Church Reduces Ministers' Salaries

The Free church, like many churches, is feeling the pinch in finance, and has had to reduce the minimum stipend from £250 to £245. By the house of lords decision of 30 years ago, it was handed over large capital sums belonging to the former Free church, and the income from this endowment last year amounted to £25,828 against only £23,952 contributed by its members and adherents to the schemes of the church. Were it not for this large endowment, many of its small causes would have had to close down years ago. But now that the yield of their securities has lessened at the very time that their people are able to give less and that through their additional supply of ministers more of their pulpits are filled, the "equal dividend" available for their ministers in aid-receiving charges naturally has to be cut. This is a serious matter in a denomination where only about one church in five is self-supporting.

* * *

Continuing Church Drops That Designation

The United Free church (Continuing) is still at the consolidating stage. It now boasts 32 full charges, 69 home area groups, 9 groups served by student pastors, and 16 groups without pastors at the helm—with a total membership of 20,016.

This church is rejoicing that it will this year complete its 5-year probationary period and may, therefore, drop the word "Continuing" from its title. Accordingly, when the assembly's business was completed this month, it adjourned to meet again on Oct. 2 in St. Andrew's Hall, Glasgow, to celebrate the happy event of becoming legally "The United Free Church of Scotland."

MARCUS A. SPENCER.

Siamese Occupy Mission Station

Doctor Son of Pioneer Christian Heads Medical Unit Which Takes Over Hospital—Seek Self-Support

(Correspondence from Siam)

BANGKOK, June 25.—One of the results of the formation of the Church of Christ in Siam was the withdrawal of missionaries from the city of Pitsanuloke, 250 miles north of Bangkok. With the founding of the Christian work in this city in 1897 the name of Rev. B. T. Boon Itt will always be associated. He was the first Siamese to study abroad and return to his own land for Christian work. He was taken to the United States by Dr. S. R. House, a Presbyterian missionary, and educated at Williams college and Auburn theological seminary. He returned to Siam as a missionary, and settled at Pitsanuloke, he and his wife being the only Siamese ever appointed as missionaries by the Presbyterian board. A few years later he was transferred to Bangkok to develop a Christian program for young men, but he died in 1904 from an attack of cholera. It was a severe blow to the church in Siam, but the memory of a remarkable leader has been perpetuated in many ways. Not long afterward the Boon Itt memorial institute was founded and served as a center for young men for more than 20 years until it was taken over by the Y.M.C.A.

Today there is another Boon Itt, his son, at Pitsanuloke. Dr. S. B. Boon Itt is a graduate of Silliman institute and the University of the Philippines. For several years he has had an important government position in Siriraj hospital in Bangkok under the Rockefeller foundation and has spent two years in the United States in graduate work. Now he has resigned to take charge of the mission hospital at Pitsanuloke with the aim of making it self-supporting. No mission doctor has been resident for several years and the need is great. That the son of the founder of Christian work there should now join with other national leaders to carry on an all-Siamese program is one of the most hopeful signs that the new church will succeed.

* * *

Change Date of Holiday

Two years have passed since Siam became a constitutional monarchy. The government has proclaimed June 27, the day when the provisional constitution was promulgated, as a national holiday rather than June 24, the day of the coup d'etat. This is a wise step because it commemorates the beginning of the new rather than the overthrow of the old. There has been no change in the party in power for a full year and Col. Phya Bahol has remained as premier. The uprising led by Prince Bovaradej, the only serious threat to Bahol's party, is now termed the "October incident." The prince is said to be living in French Indo-China.

Luang Pradit, whose exile and return had much to do with the unrest of last year, is once more in the state council. Upon his return he refused to accept office until he should be cleared of charges of communism. After an extensive investigation, a commission which included French and English advisers declared that his views were not communistic. Soon afterward he was made state councilor for the interior.

* * *

Mission-Trained Education Minister Demands National Culture

The present state councilor for education is Phra Sarasasna Prabandh, who is the first graduate of Bangkok Christian college to reach so high a position. Though not a Christian, the minister has a high regard for the work of the mission schools, and in his address at the commencement of his alma mater he urged parents to send their children to the school because of its emphasis upon character. He is a doctor of laws from a French university and he has centered his attention upon school law. This legal campaign has resulted in the temporary closing of many private schools, including several belonging to the missions, usually because of some formality of registration which has not been complied with. All foreign teachers are being required to pass an examination in reading, writing, and speaking Siamese, so that one missionary who has taught in a Chinese school for 15 years is now learning Siamese. There is also a growing feeling that more emphasis must be placed on the learning of Siamese by the Siamese themselves. Of 1,600 boys and girls who took the final secondary examination, over 700 failed in Siamese.

* * *

Siamese Learn To Strike

A recent strike by employes of the royal state railways resulted in stopping all traffic to and from Bangkok for about eight hours. The strikers claimed that the high authorities had no sense of justice and had adopted "might as a power by oppressing those of the lower people." The minister of economic affairs addressed them, but the strikers did not return to work until the premier himself came to the scene of disturbance and promised a change of administration. There have been five heads of the railway department in two years and the latest is an army officer.

* * *

And So Forth

A new university of moral and political science has been set up by the government with the former law school as a nucleus. Since attendance at lectures is not compulsory and thousands have registered from all over Siam, it is in reality a huge extension university. It is said that there are 10,000 freshmen, many of whom have never completed their secondary school work.

On Whitsunday a service for all nations was held at Christ church. Christians of different nationalities and communions were invited. Prayers were offered in Siamese and Chinese, but the rest of the service was in English. While there was a good attndance of Siamese, there were few Chinese, and no pastor of either race took part.

A proposal has been made to teach the Boy Scouts of Siam a greater amount of military science including practice in shooting. Fortunately the heads of the movement do not favor it and have issued a statement to the effect that such a program is not in keeping with the ideals of the Boy Scout movement.

EDWARD MOWBRAY TATE.

Methodists Study Social Issues

Southern California Methodists Adopt Plan to Insure Careful Study of Social Issue Resolutions

(Correspondence from Los Angeles)

LOS ANGELES, July 17.—The Southern California conference of the Methodist church holds its annual session at Long Beach each year during the last week in June. In the membership of this conference is a considerable group of very progressive men whose interest in social problems is a guarantee that the "social service report" will be the storm center of the conference discussions. This year, however, under the leadership of Rev. James Dunning of Orange, the report represented one of the finest studies and most constructive criticisms of the social situation that has been presented to any conference of church leaders in the state in a good many years. The report was printed and distributed to the membership of the conference a week in advance and when adopted was the voice of the conference, based upon careful study.

A complete program of 14 steps was offered for the war on war. A series of strong criticisms on business methods which were called "unchristian" was presented, and certain definite steps were suggested for the reform of the social order. The conference tendered its cooperation to the Roman Catholic church in its campaign against unclean pictures, etc. Perhaps the most revolutionary plan suggested was a program for the equalization of salaries of ministers which was discussed for an entire afternoon and finally referred to the official boards of the churches of the conference for study and action.

Los Angeles is a stronghold of conservatism, in politics, industry and religion, and any church body that attempts to speak out on social matters is pretty certain to be misrepresented by certain newspapers and professional patriot organizations. But the Methodists were able to state their convictions in such dignified and logical fashion, without sacrificing their convictions, that the usual storm of protest did not follow. The whole cause of liberal Christianity was served well.

* * *

Dr. Henry Booth Smith Observes 25th Anniversary

A 25th anniversary of a pastorate is not so unusual in the east, but here in the west it is an event. Dr. Henry Booth Smith, pastor of the First Congregational church of Long Beach, has just celebrated his and is still going strong. For a quarter of a century this brilliant pastor has been one of the leaders of liberal Protestantism on the coast, and the service he has rendered to progressive Christianity is almost beyond estimate.

* * *

Dr. Patton Ends Pastorate

Speaking of Congregationalists reminds us that another great leader of that denomination has given up his pastorate, preaching his farewell sermon at the First Congregational church of Los Angeles on July 1. Dr. Carl S. Patton has resigned for the reason that he believes a younger man should take over the responsibilities of that great organization. He will begin teaching in the Pacific school of religion in the autumn. His departure is a serious loss to the Protestant forces of Los Angeles.

* * *

Southern California Supports Demands for Clean Films

The campaign of the Catholic church, supported by the Protestants and the Jews, in behalf of clean pictures, is having its effects. Samuel Goldwyn announced the other day that a picture entitled "Barbary Coast" has been indefinitely postponed. The producer described it as "not a schoolboy's story," and one can guess what it might have been. There is no question but what the business is badly worried. The Legion of Decency is a strategic move. It is interesting to know that nowhere is the sentiment in favor of clean pictures any stronger than out here where they are produced, at least so far as the plain people are concerned.

* * *

Los Angeles Drys Plan Huge Welcome for Bishop Cannon

Bishop James Cannon, jr., the stormy petrel of the Southern Methodist church, has been assigned to this area for the next four years, and the dry forces are preparing to give him a great welcome when he arrives to take up his residence in Los Angeles. A huge mass meeting is being planned in the largest auditorium in the city, at which time the friends of prohibition are to rally in force to express their confidence in his doughty leadership.

* * *

Liquor Control Vexes Political Situation

The liquor situation in California is very complicated. The state has no liquor law, except that the entire management and regulation of the traffic is in the hands of the state board of equalization. This is a wet board, appointed by a wet governor, but even they have not been able to satisfy the wets. With the state almost wide open, selling all kinds of liquor almost without restriction goes on. In the meantime the drys are circulating a petition in the hope of getting a local option measure on the ballot in the fall. With the death of Gov. Rolph, however, the political situation for the drys was greatly simplified, for every prominent candidate for the governorship now in the running is a dry.

* * *

Upton Sinclair's Campaign Upsets Political Form-Sheet

The most interesting topic in the political world out here is the candidacy of Upton Sinclair for the governorship. This brilliant pamphleteer has them all worried. He is carrying on a campaign of an entirely new variety, financing it almost entirely by the sale of his books and pamphlets at the public meetings. There is not a candidate in the state who would not give five years off his life to have the devotion among his followers that Sinclair commands. Shrewd political observers, for the most part, are unwilling to make a guess as to the outcome. None of them will concede the election to Sinclair, but few of them will deny it to him. In the meantime, scores of preachers are flocking to his standard.

ROY L. SMITH.

Prison Doors in India Opening

Civil Disobedience Over, Government Relaxes Ban on Congress—Rifts Inside Congress Party Grow

(Correspondence from India)

NAGPUR, June 25.—In view of the fact that civil disobedience has formally been discontinued and that as a practical policy under the present conditions it may be regarded as having already ceased to exist, the government of India decided to withdraw the notifications which declared the various constituent parts of the congress as unlawful. At the same time the government has made it clear that the special laws passed by the central and provincial legislatures will continue in force. The government has also issued a warning that if the congress as a whole or any of its branches pursue activities which indicate any intention to revive civil disobedience in any form, there will be no hesitation to put back in force the notifications which are being withdrawn. Buildings belonging to congress organizations and the funds seized by the government are also being returned. However, influential congressmen like Mr. Jawaharlal Nehru, Mr. Vallabhbhai Patel and others who were imprisoned in connection with civil disobedience, have not yet been released.

* * *

Congress States Position on Constitutional Issues

The All-India congress committee and the working committee of the congress have been holding important meetings recently. On the white paper proposals the congress says: "The white paper, which in no way expresses the will of the people of India, has been more or less condemned by almost all the political parties and falls far short of the goal of the congress, if it does not retard the progress towards it. The only satisfactory alternative to the white paper is a constitution drawn up by a constituent assembly elected on the basis of adult suffrage or as near it as possible with power, if necessary, to the important minorities to have their representatives elected exclusively by the electors belonging to such minorities." On the communal award the resolution of the working committee is: "Judged by the national standard the communal award is wholly unsatisfactory, besides being open to serious objections on other grounds. It is, however, obvious that the only way to prevent untoward consequences of the communal award is to explore ways and means of arriving at an agreed solution, and not by any appeal on this essentially domestic question to the British government or any other outside authority."

* * *

Signs of Revolt Within The Congress

The attitude of the congress on the communal award question has disappointed some prominent congressmen who are first and foremost Hindu in their outlook, and want to prevent, if possible, Muslims and other religionists having equal power and status in the administration of the country.

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Two prominent men resigned from the congress committee on this issue, and it was only after a good deal of persuasion from Mr. Gandhi and a promise that the whole question will be reconsidered in the light of their objections that they agreed to withdraw their resignations.

* * *

Socialism an Issue

Another issue on which there is keen difference of opinion within the fold of the congress is the application of the principles of socialism. Those who hold advanced views on socialism have already formed a socialist party in the congress, and their leanings are often towards communism. They are dissatisfied with the cautious ways of the congress, and they are threatening to break off from the congress. It was perhaps to meet this situation that the following resolution was adopted at the recent meeting of the working committee of the congress: "While the working committee welcomes the formation of groups representing different schools of thought, it is necessary in view of the loose talk about the confiscation of private property and necessity of class war to remind the congressmen that the Karachi resolution as finally settled by the All-India Congress committee at Bombay in August 1931 which lays down certain principles, neither contemplates confiscation of private property without just cause or compensation nor advocacy of class war. The working committee is further of opinion that confiscation and class war are contrary to the congress creed of non-violence. At the same time the working committee is of opinion that the congress does contemplate a wiser and a juster use of private property so as to prevent it from exploiting the landless poor."

The attitude of the congress towards the removal of untouchability has already roused the opposition of the orthodox Hindus. They are now talking of fighting the congress candidates at the coming elections. All these elements of discord both within and without the congress encourage some to say that the congress party will not have the success they expect to have in the coming elections.

* * *

New President of the Theosophical Society

Dr. George S. Arundale has been elected president of the Theosophical society in succession to the late Dr. Annie Besant. Mr. Arundale started work in India as an educationist, being the head of the Central Hindu college of Benares run by the theosophists. Later he transferred his activities to Madras where he married a Brahmin lady. He becomes the president of this society at a time when its influence is not appreciable on the life and thought of India.

P. O. PHILIP.

Mid-West Institute Attracts Large Enrolment

The third annual mid-west Institute of international affairs which closed on July 6th at Northwestern university, attracted an enrolment of 181 people from 21 states and 3 foreign countries. This was a considerable increase over previous years. Teachers or principals in high schools or colleges made up the largest group in the institute.

Camping Rewards Faithful Child

Go to Sunday School, Learn Catechism and Summer Outing Follows—Vote New Truckers' Strike

(Correspondence from Minnesota)

VIRGINIA, MINN., July 14.—Summer camps, conferences, and institutes for children, young people and adults are the order of the day in this as in other sections of the country. They constitute, as some of them advertise, a "vacation with a purpose," and have proved of real worth in the religious life of many of the youth of the country. One of the most interesting of these camps is that conducted by Rev. Bert Stanway, a missionary of the American Sunday School union who covers many square miles of northern Minnesota. This camp is held on Lake Esquagama, near Biwabik, and to it come children and young people from the surrounding country. Those privileged to come have been faithful in Sunday school, and have completed certain prescribed catechetical studies. They come without expense to themselves or parents, the cost of the camp being provided by the people of this section who believe in the work being carried on by Mr. Stanway. Many of the children are distinctly underprivileged, this constituting the only vacation that they know.

* * *

Indian Priest in Minneapolis

Rev. Philip Gordon, who is said to be the only full-blooded Indian Catholic priest in the world, visited in Minneapolis recently. He took occasion to comment very favorably on the attitude of the present administration toward the American Indian, saying that now the Indian "is getting his best break since the white man set foot on the soil of North America." Father Gordon is a full-blooded Chippewa, born near Superior, Wis., and is now serving a parish near Centuria, Wis., his parishioners being, not Indians, but Irish and German.

* * *

Optional Drill May Bring Court Test

Last spring the regents of the University of Minnesota took action making military drill at the university optional rather than compulsory as it has been for the past 60 years. It is probable that now an attempt will be made to withdraw the federal funds provided under the Morrill act for agricultural experimentation purposes, but under which, also, it was provided that military drill should be offered. As every informed person knows, it has been a bone of contention for many years as to whether or not military drill under this act was compulsory or could be an optional course. The university authorities apparently will welcome a court interpretation of this issue.

* * *

Advocates Police Training

Warren S. Moore, commissioner of public safety of Duluth, speaking before a committee of the Minnesota crime commission

FIVE DENOMINATIONS IN FACULTY

THE Oberlin Graduate School of Theology, long a leader in the field of interdenominational training, has a distinguished faculty from five denominations. Seventeen denominations represented in present student body.

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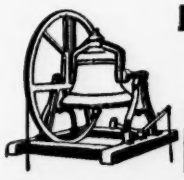

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this week, urged the establishment of a police training course at the University of Minnesota. In his opinion this course should cover one year, in two six months' courses. Such training should deal with police technique and police problems, but it should also take into consideration that there is "great need for adequate training in matters of relation of the police to the public." Police departments in St. Paul and Minneapolis are offering and requiring certain training but it does not approach that comprehended in this plan. University authorities are reported to be receptive to the idea.

* * *

Truck Drivers Vote Second Strike

In May of this year, the truck drivers of Minneapolis conducted a strike in which there was considerable violence and which quite demoralized the business of the city. Since that time there has been a good deal of unrest among the men of the truck drivers' union and considerable agitation concerning a new strike. The claim is made that the employers have broken the terms of the order by which the strike was terminated and have been unfair to the members of the union, discharging men because of the union affiliation. The employers, on the other hand, maintain that they have not broken faith with the labor board's terms, and that the union leaders have shifted from one position to another in their complaints. A few nights ago the union voted a second strike to go into effect Monday night, July 16. The vote was by acclamation and was said to have been unanimous. It seems that something of mob psychology enters into such a vote.

In interesting contrast to this vote in Minneapolis is the account of the vote in St. Paul a few nights later. Minneapolis union leaders have been urging the St. Paul drivers to strike also, thus tying up the transportation of the whole metropolitan area. When it was proposed that the vote in the St. Paul meeting be by secret ballot, the Minneapolis leaders protested, and also the union men of St. Paul who were favorable to the strike. But the secret ballot prevailed and when the votes were counted, it was found that the number was insufficient to call the strike. It would seem that in a matter where so much is involved for the individual as in a great strike, the right of secret ballot should certainly be preserved. Otherwise it is not at all certain that a man is expressing his real convictions.

* * *

National Leaders Oppose Strike

John Geary, vice-president of the national organization of truck drivers, present in the St. Paul meeting counseled against the strike, as did also Mr. Tobin of the international. Geary said that the Minneapolis strike is illegal inasmuch as the national organization was not consulted, and Mr. Tobin is reported to have said that the Minneapolis leadership is communistic. Sheriff Wall, Chief of Police Johannes and Mayor Bainbridge of Minneapolis have agreed that they will ask Gov. Olson to call out the national guard at the moment the strike is called. The truck drivers of Duluth, who have been considering a strike, have voted against it.

EDWARD W. STODGHILL.

Oxford Groups Impress Britain

Great House-Party Draws Attention to Movement—Lloyd George Memoirs Hit at World War Generals

(Correspondence from England)

LONDON, July 10.—The "Group" movement cannot be ignored by any student of English religious life. The bishop of Croydon, Dr. Edward Woods, spoke last week in the name of many of us when he welcomed wholeheartedly the rediscovery of practical and experimental religion, which is going on within the "Groups." If the soul of religion is in the "practick part" as Bunyan said, then these "Groups," whatever defects they may be found to have, are doing something of first importance for the whole church when they insist on the fact that the Christian faith *acts*. There is at this moment proceeding a vast house-party in Oxford; but it is not to these assemblies only we look for evidence. I have myself met with it in communications from the great plain in north China and from the city of Calcutta; and no one can go far today without meeting friends who report that they have made their own experiences of which they had long heard. "I have been preached at from youth, but it did not act; but now I know."

There are other things to be remembered. The danger of ambition soon begins to appear in such a movement; it is a noble ambition, for example, to claim that such a rediscovery of practical religion provides a solution for our economic and international problems. If such a solution is to be found, it will involve a long, painful and costly endeavor. If in answer to prayer Jones gets the cod-liver oil and not Robinson, that is no solution of the economic problem which concerns the production and distribution of cod-liver oil. The real danger on this side of their witness is that the "Groupers" may limit themselves to the system of things as they are and rule out anything like a radical reconstruction of society.

* * *

From the High Alps

Blue skies. The ridge of the Wetterhorn with its eternal snows. Below the valley of Meiringen and the blue waters of Lake Brienz. How far away England seems to be! Yet it is very near. The wireless brings news. Passing travelers from many lands compare notes. Even the journals come only a day late. Very soon the interrelations of all modern countries are brought home to us. Switzerland is passing through as hard times as the rest of Europe. Germans are not encouraged—to put it mildly—to travel abroad. The English who love these mountains look ruefully at the exchange and count their pounds sterling and go nearer home. And other old friends from the west are missing. But, listening as one may to reports from many minds, it becomes clearer than ever that the present popular belief in economic nationalism and in the tyranny which goes with it is sheer folly. When Sir Oswald Mosley says as he said last week that his agricultural policy was Britain first, the empire second and the foreigners nowhere, he was the mouthpiece of a belief, the colossal folly of which is only equalled by its impiety. If the Christian religion is to be taken seriously, such nationalism is a flat denial of its most elementary truths.

* * *

Eternal Vigilance Needed Here

Standing away for a short time from England and seeing its life in its true perspective, I cannot think of any country where the lover of freedom can be more secure. But the price of keeping it is "vigilance, eternal vigilance."

The memoirs of Mr. Lloyd George are being published serially in the Daily Telegraph. He has been attacked for his interference in military strategy during the war. He hits back and says most candid things about Haig and the other soldiers; he damns some with faint praise, others he condemns outright; he would gladly have found a substitute for Haig, but there was no one better in view. There is sure to be a counter-attack, and the plain man will be left with the conviction deepened that both statesmen and soldiers were too little for the day.

The dispute between Germany and Britain upon the Dawes and Young bonds has ended as such disputes have a way of ending. Each side blusters and makes elaborate plans for a trade war and then they do what they might have done at first, appoint a meeting and arrange the same terms without the waste of time and temper which is involved in the long way round. The wisdom of the whole matter is in the gospel. "Agree with thine adversary while thou art with him in the way."

EDWARD SHILLITO.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrapers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bulldog Drummond Strikes Back

(Ronald Colman) (UA) Excellent mixture of thrill, suspense, comedy and romance, with Colman's charm and artistry in colorful role dominant throughout. Fine cast. Absurdly funny "wedding-night" speeches too obviously burlesque to be harmful. Exceptionally interesting detective mystery, genuinely entertaining.

For A: Excellent. For Y: Very good. For C: Too mature.

Maedchen in Uniform

(Re-issued German production—Film Estimate 11-22-'32) The same splendid picture, the original photography, with English dialog rather cleverly substituted for the German. While the artifice is quite obvious at times, it should serve to give this masterpiece still wider showing in America.

For A: Excellent. For Y: Mature but good. For C: Beyond them.

Midnight Alibi

(R. Barthelmess, Ann Dvorak) (1st Natl) Gangster hero loves rival's sister unwittingly, hence many swaggers, scowls, threats and shootings. Elaborate and charming romantic interlude causes some false notes, and courtroom procedure is outrageously burlesqued in the finale. Hero too miscast to be convincing.

For A: Hardly. For Y: Doubtful. For C: No.

Murder on the Blackboard

(Edna May Oliver, James Gleason) (RKO) Spinster school marm turns detective upon finding fellow-teacher murdered, and deftly finds evidence and solution. Her verbal skirmishes with Gleason as Inspector make hilarious fun. Very dubious taste in use of school as setting for murder and disreputable characters.

For A: Amusing of kind. For Y: Doubtful. For C: Doubtful.

No Greater Glory

(George Breakston and boy cast) (Columbia) Touted as "family" anti-war picture. Two city-urchin gangs, with no parental control whatever, glorify gang spirit into patriotism and war over playground, until little hero, notably played by Breakston, dies. Often artificial, stilted, unconvincing even as abnormal child life.

For A: Hardly. For Y: Doubtful. For C: No.

Of Human Bondage

(Leslie Howard, Bette Davis) (RKO) Grim, mostly depressing, rather incredible story of sensitive, intellectual hero nearly ruined by his supposedly hopeless love for utterly cheap, contemptible wanton. Mastery of difficult role by Howard, and charming moments by Frances Dee are the pleasing features.

For A: Very good of kind. For Y: By no means. For C: No.

Old Fashioned Way, The

(W. C. Fields and large cast) (Para) Hilarious burlesque of the ever-bankrupt theatrical troup playing small towns in the old days. Unique comedy and antics of Fields as pompous leader dominates whole picture. Stale and slow in spots, but mostly laughable and often appealing.

For A: Good of kind. For Y: Amusing. For C: Probably amusing.

Best Recent Films for Family:

Melody in Spring
The Poor Rich
I'll Tell the World
The Circus Clown
Charlie Chan's Courage
We're Rich Again

Films of Special Interest for Adults:

Such Women Are Dangerous
Where Sinners Meet
All Men Are Enemies
Operator 13
Sorrell and Son
Whom the Gods Destroy

BOOKS RECEIVED

Sources of Jewish Inspiration, by Abraham J. Feldman. Author, Temple Beth Israel, Hartford, Conn., $2.00.

Insights into Modern Hinduism, by Hervey De Witt Griswold. Holt, no price given.

Can Prayer Be Answered? by Mary Austin. Farrar & Rinehart, $1.00.

Youth and the Homes of Tomorrow, by Edwin T. Dahlberg. Judson Press, $1.00.

Old Farm, a Novel, by Ettie Stephens Prichard. Appleton-Century, $2.00.

The Ivory Spires, by F. W. Boreham. Abington, $1.75.

A History of Modern Culture. Vol. II, The Enlightenment, 1687-1776. By Preserved Smith. Henry Holt & Co., $5.00.

Alexander the Corrector: the Eccentric Life of Alexander Cruden, by Edith Olivier. Viking, $2.50.

The Revolt Against Mechanism, by L. P. Jacks. Macmillan.

Twelve Wonders of the World, by William Hamilton Nelson. Danner Pub. Co., San Francisco, 50 cents.

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